Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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For Edwin Markham

EARL MARLATT

"THREE THINGS MUST A MAN POSSESS IF HIS SOUL WOULD LIVE: BREAD, BEAUTY, AND BROTHERHOOD."—EDWIN MARKHAM.

Seed-Time

LIKE Lincoln, you were prairie-born.
The fingers of the westering sun
Caressed your youth.
You saw them run
Arpeggios over rustling corn,
And felt their alchemy
Turn leaden toil to talent.
You buried yours, reluctantly,
Like seeds forgotten in the kindly ground;
But earth and light
And rippling sound
Of rain on meadows
Made it grow,
As if gnarled hands had tended it,
And, with a hoe,
Brought hidden dreams to tassel. . . .
Bread and beauty,
Cosmic doles!
Your music made them poetry,
A hyacinth for starving souls:
Compassion, fragrance, harmony.

Radiance

I DO not fear that pilfering Time
Will take you away from me.
The years will come, processionally,
Like pilgrim monks in solemn gray,
And tell their beads and shuffle on
Along the darkling way.
But through the mist of them
Will shine a memory
Of sun and song
And glow of dew
On prairie-grass and blossoms—
The radiance that is you.
And I shall know
From scroll of fog and sky
And earth, dew-pearled,
Why one who loved another Poet
Called Him the light of the world.

Harvest

NO radiance or music
Can carry all you are.
Beyond the melody of earth
And suns that set,
You shine, in silence, like a star,
Which men do not forget.
It glorified the birth
Of One, who heard beneath the seas
The surge of primal symphonies,
And saw beyond the golden gate
The infinite, more aureate
New world of brotherhood.
Let there be no more war-lords
And sighing,
No more widow's veils
And white young lives
In the torn earth lying.
This is the beauty you have sown
And brought to blossom,
Till its seeds have blown
Beyond all dark or dying:
There were dreamers on a hill
And a voice crying,
"Peace on earth

Jan 42
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What Is a Democracy?

Some Definitions Given by Distinguished Leaders

LESTER S. IVINS

"What is a democracy?" is a question now being discussed by service clubs, religious assemblies, educational and other adult organizations, and by hundreds of youth groups in all parts of the world.

"What is this way of life called democracy that we are willing to be taxed to support, and to help in every way to defend?" is a query being asked at the present time by men and women of all ages. It was this wide interest on the part of so many persons that prompted me to supervise a study for securing information relating to the subject in order to answer this question so often asked in all parts of the civilized world.

Words take on new meanings as generations of men come and go. We find also that men and women of the same generation have very different ideas about the meanings of what may seem to some of us quite common words or expressions.

It may be of interest to thinking people to learn what some noted men in the past understood democracy to mean, as well as how leading men and women of the present explain the meaning of the word "democracy" or "What it means to live in a democracy."

The word "democracy" is derived from two Greek words (*demos,* people, and *krateo,* rule.) Democracy is government by the people, or government in which the supreme power is retained by the people or exercised by them or their representatives. Such in substance is the definition usually found in dictionaries.

Men of past generations have expressed themselves as follows when asked their understanding of a democracy:

Abraham Lincoln in 1863, "Gettysburg Address"—"Government of the people, by the people, for the people."

James Russell Lowell in 1886, "Democracy and Other Essays"—"A society in which every man has a chance and knows that he has it."

James Bryce in 1921, "Modern Democracies"—"The word 'democracy' had been used to denote that form of government in which the ruling power of the state is legally vested not in any particular class or classes, but in the members of the community as a whole."

John Dewey in 1937, "School and Society"—"The democratic idea of freedom is not the right of each individual to do as he pleases. The basic freedom is that of freedom of mind and of whatever degree of freedom of action and experience is necessary to produce freedom of intelligence."

Some may say what has been quoted above, except the statement of John Dewey, was written long ago and may not now be even remotely related to the opinion of our present-day leaders. My answer to this statement is made by quoting from some of America's prominent citizens, representing many and different types of organizations, whom I have asked very recently to give their definition of democracy. All answers are quoted by special permission in each case, and statements I have used represent the exact words of individuals quoted.

Milo J. Warner, national commander of the American Legion—"A form of government conceived, operated, and maintained for and by its people to give living action to the desires of a majority with full protection to the basic rights of minorities."

Lowell Thomas, radio commentator—"My understanding is that we live in a republic and ours is a democratic form of government. But, this is not a democracy in the true sense. If it were, then it would be Utopia."

Herbert H. Vertrees, president of the American National Patriotic Society—"To me this means we live in a commonwealth in which all of the people unite in sharing the responsibilities and sacrifices of self-government in order to secure its benefits of liberty, freedom of worship, press, and of speech."

H. V. Kaltenborn, radio commentator—"Lincoln's definition is still the best." (This has already been quoted.)

Jacob M. Lashly, president of the American Bar Association—"Democracy is a way of life, founded upon and promotive of justice and liberty. To the extent that these ends are advanced, a government may be said to be democratic."

Ernest Minor Patterson, president of the American Academy of Political and Social Science—"Democracy is a p of view and an emphasis. It assu the importance of the individual ra than that of the state."

Kathryn McHale, general directo the American Association of Uni sity Women—"Where there is a den racy, there is opportunity for s government; there is education to n all capabilities; protection for the we and a spirit of freedom, peace, and tice in all regulations."

Guy E. Snavely, executive directo the Association of American Colle —"We live in a democracy where thank God we can think, speak, w act, vote, and worship as we please where we accord the same privileg others."

Ralph Bradford, secretary of Chamber of Commerce of the Un States—"In a democracy where busi operates on the principle of private terprise, there is the maximum of po cal and economic liberty."

Mrs. Saidie Orr Dunbar, presiden the General Federation of Wom Clubs—"In a democracy the pe actually participate in the affairs of ernment and in the choice of their cial leadership. Such a form of gov ment guarantees the rights of indiv als and provides educational opport ties for every child."

Philip Murray, president of Congress of Industrial Organizatio "Democracy is the participation of individual in the activities of the c munity that vitally affect himself his neighbors."

L. S. Rowe, director general the Pan-American Union—"Democ means 'a way of life.' Its necessary plications are freedom of speech; dom of assembly; freedom of the and religious freedom; a minin standard of living and the right thro employment to participate in the nomic life of the nation."

Gould Wickey, general secretar the Council of Church Boards of cation—"In a democracy each see the other an end, whose value is m tained and protected; opportunities related only to ability and willing to cooperate and serve; ability is b developed for the sake of each and

(Continued on page 405)

Zions Herald

THE INDEPENDENT METHODIST WEEKLY

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXIX ★ BOSTON, *Wednesday, April* 23, 1941 ★ NUMBER 17

The Light of the World

CHARLES G. GIRELIUS

lwin Arnold, a nineteenth-century poet and journalist, e a life of Gautama, the founder of Buddhism, in e, and the poem was entitled "The Light of Asia." He vise wrote a life of Jesus, also in verse, which he d "The Light of the World."

o those who knew the Prophet of Nazareth in the ronment of His own country and of His own people, was indeed a light, and the "people who sat in dark- saw great light." To Simeon, He was a "light to en the Gentiles, and the glory of thy people Israel." sus is to us the light of the world. He Himself claimed itle; for in John 8:12, He is reputed to have said, "I he light of the world: he that followeth me shall not in darkness, but shall have the light of life." But in bsequent passage, John 9:5, He qualified His claim ewhat; for there He said, "As long as I am in the d, I am the light of the world." We need not insist being too literal; it is enough to know that there was in His life and in His message.

ut Jesus did not say of Himself alone that He was the d's light, and that is a more important consideration; in Matthew 5:14, He said, "Ye are the light of the d," and this He said to His disciples, deliberately plac- upon them as His successors the responsibility for the ghtenment of the world. There is a suggestion of dar- in these words, an expression of stupendous faith in ew men He so addressed and relied upon. And who these men? They were just a few humble fishermen ordinary workmen for the most part, uneducated in r as academic learning is concerned, men of no social , recognition, or prestige; yet it was to them that s committed His cause and His message.

ere we must remind ourselves that Jesus, so far as we w, made no record of His teachings, and His asso- s apparently did not take notes of what He said. He ly impressed His teaching upon the minds of His ples. He conveyed His message through the medium his voice, and the immediate record of His thought isted of the imperfect memory of His disciples.

hat an intangible medium is the voice! It is a mere th and a sound, and yet that sound and breath have swayed multitudes into action, both for evil and for good. There was no immediate record of the words of Jesus, but His sayings took wings and they lived. It was from the intangible record that Jesus made upon the minds of His disciples that the Christian movement sprang with all its far-reaching achievements of enlightenment and good. But there were tragic shortcomings and failures also; for in the final record and in subsequent history, superstitions were mingled with truth, deeds of kindness were associated with cruelty, religious wars have been fought in the name of the Prince of Peace, the vision of brotherhood has been thwarted by competitions that deny human fellowship, and the barbaric war of today has shaken the faith of mankind.

But there was no mistaking the zeal with which those first disciples carried the light of the Master's teaching out into the world of their day. Their work may have been imperfect, but it was real, and their enthusiasm was intense. They gave the Roman Empire a new religion, which, though it compromised too much with Cæsar, nevertheless immeasurably raised the tone of civilization. Dark Ages followed when the light of the church grew dim, but it did not altogether go out; for there were still noble and saintly souls here and there who kept the light burning through the darkest centuries and all the way down to our own times.

As inheritors of the Christian tradition, we of today must apply to ourselves the responsibilities conveyed in the ancient words of Jesus, "Ye are the light of the world." To us that means, "*We are the light of the world!*"

It is certain that our light is needed, for the soul of humanity now walks again in darkness. People have lost faith in freedom and democracy and in the security of civilization, and they question the validity of religion and of moral law. What we need today is a renewal of faith in the fundamentals of religion—such as truth, honor, justice, love—and these fundamentals are also the mainstay of civilized society.

I happen to be an early riser, and I frequently climb a low hill known as Savin Hill from which I love to watch

(Continued on page 395)

WORLD'S GREATEST SERMONS

The Sower

MARCUS DODS

Matthew 13:1-9, 18-23; Luke 8:4-15.

This parable had to be spoken. It gave expression to thoughts which burdened the mind of Jesus throughout His ministry. On the day He uttered it, He had left the house and was sitting by the seaside, "and there were gathered unto him great multitudes." He had no difficulty in finding an audience.

The parabolic form of teaching is pleasant to listen to; it is easily retained in the memory; it stimulates thought, each man being left to find an interpretation for himself; and it avoids the offensiveness of direct rebuke. To the crowd Jesus speaks only of the sower in the fields, and makes no explicit reference to Himself or to them.

The object of this parable, then, is to explain the causes of the failure and success of the gospel. Apart from experience, it might have been supposed that our Lord had only to proclaim His kingdom in order to gather all men to His standard. Why, to so lamentable an extent, does every agency for the extension of Christ's kingdom fail? It fails, says our Lord, not because the claims of the kingdom are doubtful, not because they are inappropriately urged,—these causes may no doubt sometimes operate,—but the kingdom fails to extend because the fructification of the seed of the word depends upon the nature of the soil it falls upon, and because that soil is often impervious, often shallow, often dirty.

1. The first faultiness of soil our Lord specifies in the words, "Some seeds fell by the wayside, and the fowls came and devoured them up"; and the interpretation or spiritual analogue He gives in the words, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." The beaten footpath that crosses the corn field, and that is maintained year after year, or the cart-track along the side of the field may serve a very useful purpose, but certainly it will grow no corn. The hard surface does not admit the seed; you might as well scatter seed on a wooden table, or a pavement, or a mirror. The seed may be of the finest quality, but for all the purposes of sowing you might as well sprinkle pebbles or shot. It lies on the surface. So, says our Lord, there are hearers who do not take in what is said; they do not see the bearings of the word they hear; their understanding is impervious, impenetrable.

Are there such hearers? Surely there are. They are persons who, either from preoccupation with other thoughts and hopes, have their minds beaten hard and rendered quite impervious to thoughts of Christ's kingdom, or from a natural slowness and hard frostiness of nature, hear the word without admitting it even to work in their understanding. They do not ponder what is heard, they do not check the statements they hear by their own thought; they do not consider the bearings of the gospel on themselves.

The consequence is, it is forgotten. When seed is scattered on a hard surface it is not allowed to lie long. The birds devour it up. Every hedge, every tree, every contributes its eager few, and shortly not a corn rem So when not even the mind has been interested in Ch word, that word is quickly forgotten; the conversatio the way home from church, the thought of tomorr occupations, the sight of someone on the street—anyt is enough to take it clean away.

2. The second faultiness of soil our Lord enumerat shallowness. What we commonly understand by "s ground" is a field thickly strewn with small stones; the best kind of soil, but quite available for growing c This is not the soil meant here. Our Lord speaks rath rocky ground, where a thin surface of mold overlie impenetrable rock. There is a mere dusting of soil on surface; if you put a stick or a spade into it, you c upon the rock a few inches below. On such ground seed quickly springs, there being no deepness of eart allow of its spending time in rooting itself. And for same reason it quickly withers when exposed to the f heats which benefit and mature strongly rooted pl The superficial character responds quickly because the no depth of inner life. Difficulties which deter me greater depth do not stagger the superficial.

These men may often be mistaken for the most ea Christians; indeed, they are almost certainly taken t the most earnest; you cannot see the root, and what is is shown in greatest luxuriance by the superficial. earnest man has much of his energy to spend beneath soil, he cannot show anything till he is sure of the He is often working away at the foundation while anc is at the copestone. But the test comes. The very influe which exercise and mature the well-rooted char wither the superficially rooted. The same shallowne nature which made them susceptible to the gospel quickly responsive makes them susceptible to pain, fering, hardship, and easily defeated. The action of shallow man is in every case hasty, not based on a care considered and resolutely accepted plan; he is char with the first appearances, and does not look into the ter, and forecast results and consequences. Accordi when consequences have to be faced, he is not prep and gives way.

3. The third faultiness of soil which causes failure i crop is what is technically known as dirt. The soil i impenetrable, nor is it shallow; it is deep, good land it has not been cleaned—there is seed in it already. S times you see a field of wheat brilliantly colored thro out with poppies; or a field of oats which it is diffic cut on account of the dense growth of thistles and of grass. But the soil can only feed a certain amount of tation, and every living weed means a choked blac corn.

This is a picture of the preoccupied heart of the vigorous nature, capable of understanding, apprecia and making much of the word of the kingdom, but pied with so many other interests that only a small pa

nergy is available for giving effect to Christ's ideas. e ideas are not excluded from the thoughts, they are med; the mind is full of intelligent interest in Chris- ruth, and the heart has a real and profound sympathy the work of Christ in the world and with His Spirit, yet, after all, little practical good proceeds from the —Christian principle does not come to much in his -the life shows little result of a specially Christian The reason is that the man is occupied with a mul- of other views, and projects, and cares, and desires, he peculiarly Christian seed does not get fair play. It nces him, but it is hindered and mixed up with so other influences that the result is scarcely discernible. e care of this world has been called the poor man's s of the deceitfulness of riches, and the deceitfulness hes a variety of the care of this world. There are poor who have no anxiety, and rich men who are not d by their riches either into dependence on their h or into desire to make it more. But among rich nd poor men alike, you will find some or many who l be left without any subject of thought, and any ng principle in action, if you took from them anxiety their own position in life.

r Lord therefore warns us that if the word is to do its in us, and produce all the good it is meant to pro- it must have the field to itself. It will not do merely ve attention to the word while it is preached; the may be clean on the surface, while there remain knots of roots below, which will inevitably spring nd by their more inveterate growth choke the word. is the mistake of many. It is proper, they know, to he word—proper to give it fair play. They do make ort to banish worldly and anxious thoughts, and to their attention to divine things, but even though succeed in putting aside for the time distracting hts, what of that if they have not the care of the up by the roots?

ese, then, are the three faulty soils to which our Lord y ascribes the failure of the sowing. The question does the result follow in the moral sowing and in orld of men as uniformly and inevitably as it follows sowing of corn in nature? In nature some soils are nimable; vast tracts of the earth's surface are as use- the sea for the purpose of growing grain. They may ctly contribute to the fruitfulness of corn lands by ncing the climate, but no one thinks of cultivating tracts themselves, of sowing the sands of Sahara or efields of Siberia. But the gospel is to be preached to creature, because in man there is one important ction from material nature: he is possessed of free of the power of checking to some extent natural ten- es, and preventing natural consequences. Accord- we cannot just accept the bare teaching of the par- s the whole truth regarding the operation of the gospel n's heart, but only as one part of the truth, and that t important part. The parable enters into no consid- n or explanation of how men arrive at the spiritual tions here enumerated; but, given those conditions,— hey are certainly common, however arrived at,— those conditions, the result is failure of the gospel.

ontrast, then, to these three faults of impenetrability, wness, and dirt, we may be expected to do something d bringing to the hearing of the word a soft, deep, soil of heart, or, as Luke calls it, "an honest and good "

nesty is a prime requisite in hearing the word, and one. Men listen honestly to a lecture on science or history, from which they expect information; but where conduct is aimed at, or a vote is concerned, men commonly listen with minds already made up. It is notorious that men vote as they meant to vote, no matter what is said. If a Liberal were found voting with Conservatives on any important point, some mistake would be supposed. The last thing thought of would be that his conviction had been altered by the speaking. But if we are to hear the word as we ought, we must bring an honest heart, we must not listen with a mind already made up against the gospel, with no intention whatever of being persuaded, cherishing purposes and habits alongside of which it is impossible the word should grow. On the contrary, we should consider that this is the seed proper to the human heart, and which can alone produce what human life should produce—the word of God, which we must listen to gratefully, humbly, sincerely, greedily, and with the firm purpose of giving it unlimited scope within us. The fruitful hearer must not only bring an honest and good heart, he must keep the word. The farmer's work is not finished when he has prepared the soil and sown the seed. If pains be not taken after the sowing, the seed that has fallen on good soil may be taken away as utterly as that which has fallen on the beaten path. The word must not be allowed to take its chance, once it has been heard. Mere hearing does not secure fruit; it goes for nothing.

And, therefore, meditation has always been, and must always be, reckoned among the most indispensable means of grace. Since ever saints were, their saintliness has been in great part due to a habit of meditation. Without it, the other means of grace remain helplessly outside of us. The word does not profit except the mind be actively appropriating God's message and revolving it. Prayer is but a deluding form, that means nothing, expects nothing, and receives nothing, if meditation has not provided its material. Unless a man think upon his life and try his ways, his profession can but remove the scum from the surface, leaving the heart burdened and polluted; for the graver sins do not float, but sink deep and must be dragged for with patience and skill, if not descried through a very rare natural clearness and simplicity of character. It is in the stillness and quiet of our hours of reflection, when the gusts of worldly engagements and desires have died down, that the seeds of grace are deposited in our souls. It is then that our thoughts are free to recognize reasons of humility and causes of thankfulness. It is then that the thought of God resumes its place in our souls, and that the unseen world reasserts its hold upon us. It is then only that the soul, taking a deliberate survey of its own matters, can discover its position and necessities, can assert its claims and determine its future, can begin the knowledge of all things by knowing itself.

A third and last requisite for the fructification of the seed is, according to Luke, patience. The husbandman does not expect to reap tomorrow what he sowed today. He does not incontinently plow up his field again, and sow another crop, if he does not at once see the ripe corn. He watches and waits, and through much that is disappointing and unpromising, nurses his plants to fruitfulness. We also must learn with patience to bring forth fruit; not despairing because we cannot at once do all we would; not sinking under the hardship, sacrifices, failures, sorrows, through which we must win our growth to true fruit-bearing, but animating and cheering our spirits with the sure hope that the seed we have received is vital, and will enable us to produce at last the sound and ripe fruit our lives were meant to yield.

Zions Herald

[FOUNDED 1823]

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

The Nineteenth-Century Church

The fourth volume* in Professor Kenneth S. Latourette's notable series, "A History of the Expansion of Christianity," is now available. It deals with the many-sided growth of the Christian faith in Europe and the United States in the period roughly defined as "the nineteenth century." The next volume will deal with "Canada, Greenland, the West Indies, Latin America, the islands of the Pacific, including Australia and New Zealand, and Africa," while the sixth and final study will be devoted to Asia.

Dr. Latourette's plan for this series contemplates as much attention to the nineteenth century as to all the preceding centuries taken together. His basis for this arrangement lies in the fact that during this general period "Christianity was . . . taken to more peoples than ever before and entered as a transforming agency into more cultures than in all the preceding centuries." This era was marked not so much by the spiritual conquest of fresh areas as by entrenchment in lands already entered. Moreover, the propagation of the faith in these decades seems to have been spurred by a fresh enthusiasm from within resulting in the modern missionary movement, evidenced particularly in Protestantism, but not lacking elsewhere. It was an age, furthermore, in which Western Christianity initiated some totally new efforts, at the same time waging war with more subtle enemies than she had met previously.

This enumeration of factors and influences prepares us somewhat for the rich materials which "The C Century" contains: the story of churches and den inations; the methods employed; the areas of e gelistic effort—Jews, Moslems, the American In the Negro; the play of faith on environment an environment on faith. So painstaking and compl the author's treatment of this vast field that his p uct is unique not alone for religion but also sociology. The bibliography itself contains thirty pages and is a reflection of both scholarly and s tical studies.

Professor Latourette is a master in surveying torical periods and condensing vast quantities of into an orderly and readable form. The serie which this volume is a unit is without doubt o the significant intellectual achievements of our da

*THE GREAT CENTURY (A.D. 1800-A.D. 1914). Europe and the United States of America. Volume IV in "A History of the Expansion of Christianity." By Kenneth Scott Latourette. Harper & Brothers: New York. Price, $3.50.

Opportunity for Religious Education

A measure that would allow public school chil to be absent from their regular work for one each week that they might have the opportuni religious education under leadership from their church group is now under consideration by the C mittee on Education of the Massachusetts hou representatives. The exact wording of the pro law follows:

> Pupils in public schools shall be excused from scho attendance for one hour each week during regular scho hours for the purpose of attending classes for religio instruction; provided, that no pupil shall be so excus unless a request therefor in writing, signed by the pare or guardian of the pupil, shall have been filed with t school committee.

The proposal has wide endorsement from the M chusetts Council of Churches, the Roman Cath and the Jews. This recognition in Massachusetts c importance of religious education is a wholesome of the times.

This Week's Preacher

Not until thirty-one years after his ordinati 1858 did this week's HERALD preacher, Marcus (1834-1909), really "come into his own." Afte years' study of theology followed by ordinatio became minister of Renfield Free Church, Gla Scotland, where he worked for twenty-five yea 1889 he was appointed professor of New Testa exegesis in the New College, Edinburgh. In this his powers gained full sway, and he achieved a tation as one of the greatest of modern exposito the famous Expositor's Bible series, he edited G and First Corinthians. Among his other writing be mentioned: "Handbook on Haggai, Zechariah Malachi," "The Gospel According to St. John," "The Bible, Its Origin and Nature." His serm "The Sower," which appears beginning on pag in this issue of the HERALD, is one of the examples of his distinguished ability in expou Scripture and setting forth in vivid style its pretation.

AN INTERNAL FOE

bsorbed in the effort to defend America against external menace of the totalitarian enemy, we citi- of the United States are in grave danger of over- ing the internal threat of the crime foe. Accord- to *Newsweek,* which in a recent issue summarized situation, the growth of lawlessness in our country ppalling beyond the imagination even of the most erning of us. That weekly declares:

> A serious offense was committed in the United States every 21 seconds last year, the F. B. I. estimated. The otal of 1,517,026 major crimes, 2.2 per cent more than luring 1939 and averaging one for every 86.8 persons, ncluded one felonious homicide every 44 minutes, a obbery every 10 minutes, an auto theft every 3 minutes, burglary every 1 2-3 minutes, and a larceny every 5 seconds.

ne foregoing paragraph deserves, not a cursory ing, but prolonged reflection respecting not only quantity of these offenses and the damages they immediately upon the perpetrators themselves the victims of their lawlessness, but also the far- ning implications of a situation that causes other- good men to become accustomed to crime and or less tolerant of all moral infractions.

ced with the appalling picture of crime running pant in our midst, the average law-abiding citizen ely to react with indignation and to seek quick f. He wants to clean up the crime situation by ic methods and without delay. "Pass more strin- laws!" he cries. "Arrest them! Put them in jail! g them!" But it is not so easy as such measures ld seem to indicate to rid the land of crime; for e is but the outgrowth of sinister conditions, hid- away in the depths of the social structure, the ession of some backlying failures. To be sure, ion must be used to protect society when mur- s, rapists, robbers, and other criminals are run- loose and threatening not the welfare only but the lives of men, women, and children. We have laws, we must have a police force, we must courts, we must have jails. They are necessary dients when we find ourselves face to face with nanded crime. But while we are using the word st," it might be well to remind ourselves that are some other imperatives that point the way to dies at the source.

ere are a number of great historic institutions h in times past have helped to strengthen the acters of men against the assaults of temptation in. The church, with its steeple pointing skyward saying with silent eloquence, "Behold the right- ness of God," has stimulated idealism in the s of boys and girls and men and women, and has l them with the "whole armor of God" to stand against the "wiles of the devil" and the evils that everywhere surround them. The memories of the "little church in the wildwood" have saved many an American from disgrace and destruction.

The school, also, has played its part. It has approached the problem of right living by the path of wisdom and has shown that morality is the fundamental unifying and health-giving element in organized society. Training children and youth through science, history, biography, and poetry, the school has thrown revealing light upon moral principles and shown their life-giving power as it is illustrated in human experience.

The newspapers and magazines have likewise, in the history of the United States, made precious contributions to the development of moral fiber in the country's citizenship. In the days of personal journalism, the old war-horses of the press used to denounce crime with all their souls—yes, and even cry out, "Thou art the man!" Recall, for example, the relentless fight in New York against the infamous "Tweed Ring." There were newspapers in other days that almost lost their lives in their warfare against evil.

But we live in an age of alarming decadence. Many citizens still believe "the church is a good thing," and are willing to contribute money to its ongoing; but the wide-spread indifference to the proclamation of the gospel in modern times makes one heartsick.

There is also a new definition of education. For the most part we have forgotten culture, character-building, and now think of education as "training for money-making." Greek? Yes, if it will help toward financial success. History? Yes, if its inspiration will furnish drive for the development of barons of big business. Science? Yes, if it will show us how to put new discoveries and inventions "on a commercial basis."

More and more the newspaper is being defined, in the words of a well-known mid-Western editor, as "an institution for money-making." That guiding star colors news selection, editorial policy, and advertising solicitation.

We must bring back idealism through a rejuvenation of the church, the school, the newspaper. And we must rebuild along lines of high morality and spirituality that other priceless institution, the American home, which likewise has alarmingly lost its power in modern times. "Teach me thy way" should be our prayer as we cry out to God in the agony of this hour when the internal foe is threatening the whole structure of human society.

The case is desperate. Take only one illustration—the growth of the liquor traffic in recent years. The

annual bill for crime amounts to fifteen billion dollars a year, and fifty per cent of the criminals of the nation are under twenty-five years of age. Forty per cent of the crimes committed in the United States can be traced to the use of alcohol. When the eighteenth amendment to the Constitution was repealed, President Roosevelt assured the people there would be no more saloons. Today there are 434,000 of them, an increase of 150 per cent over the number in existence before the passage of the eighteenth amendment. And our military camps and their environs are becoming centers of liquor-drinking and vice of all kinds.

In a recent interview, Mrs. Ida B. Wise Smith, president of the Woman's Christian Temperance Union, speaking of the "new soldier boys" in military camps, said:

> Probably a majority of these selectees are non-drinkers when they enter camp. From then on, every sort of social pressure is put on them to "be good sports." As far as can be learned in Washington, D. C., there is no counteracting effort by instructors or officers to teach temperance or to advise these young men of the dangerous cumulative effects of alcohol in small quantities, to show them that you don't have to drink to be a soldier.
>
> Research into the development of alcoholics indicates that beer-drinking usually is the first step, habit-forming, and then followed by distilled liquors. Yet, in our camps, beer is made available to these men night after night for at least a year.

The internal foe is upon us. What must we do to be saved?

Methodist Student Day

Second Sunday in June is Methodist Student Day, and should be widely observed. It is now none too early to set aside the date and begin to prepare for the occasion. Every Methodist should contribute to the collection to be taken on that day for the Student Loan Fund, from which worthy students are helped in their struggle for a college education. Says Dr. H. W. McPherson, executive secretary of the Division of Educational Institutions of the Board of Education, in speaking of the church's provision for student assistance:

> I count this one of the *great* educational services of our church. More than 3000 students are helped with upward of 6000 loans, amounting to about $350,000 annually from this source. These totals could be greatly increased if more funds were available.

Ministers and the Detroit Strike

Fifteen Protestant ministers, prominent among them being Bishop Raymond J. Wade of the Detroit Area of The Methodist Church, and Dr. Henry H. Crane of Central Methodist Church, Detroit, gave support to Governor M. D. Van Wagoner's policy of mediation in the recent strike in the Ford plant. The ministerial committee kept in contact both with the labor group and with the management and gathered data on both sides, so that, as Dr. Crane puts it, "If this present situation, which now promises to mature into a solution, should break out again into controversy, we could be of material help in solving it."

World Service Situation

For the current fiscal year up to March 31,—wi two months of its end,—the treasurer of the Gen Commission on World Service and Finance rep that there is still needed a total of $1,614,993.72 if new Methodist Church is to reach the level of the ing of the three merging churches last year. For Northeastern Jurisdiction, the amount paid for last completed fiscal year (or Conference year) $1,443,523.66; the amount paid this year to Marc was $887,954.26; and the amount needed by May 3 equal last year is $555,569.40. The "breakdown" the Boston Area follows:

Conferences	*Last Year*	*To March 31*	*Needed M*
Maine,	$14,731.41	$9,896.12	$4,8
New England,	49,507.63	25,729.09	23,7
New England Southern,	30,282.89	21,392.65	8,8
New Hampshire,	9,856.16	5,505.46	4,3

Sensation

Some forthright words were spoken on the l question at a recent Bowdoin College alumni g ering in Washington, D. C. The headliners on occasion were three Republican senators—Harol Burton of Ohio, and Wallace H. White, Jr., Ralph O. Brewster of Maine—and Securities Exchange Commissioner Sumner T. Pike, also a publican. Commenting on the discussion, Pearson Allen in their column "The Merry-Go-Round the *Boston Transcript* of April 16 said that after ton and White had made "innocuous little speec and Brewster had soared "to oratorical heights" or labor question, Pike rose. What happened next lows, in the words of "The Merry-Go-Round":

> A hush fell over the gathering as he opened up by askin what the famed New England college was doing to giv its students a chance to see both sides of current prob lems, including labor. Tension mounted when he quietl remarked that he agreed with Brewster that the labo problem must be solved, but that there were two side to most questions and usually as much wrong on one sid as on the other.
>
> Pike cited as an example his experience as a member o the monopoly investigating committee where, he de clared, he had found that labor witnesses were uniforml more informed regarding basic problems than spokesme of the particular industries. He concluded with the remar that he hoped the United States would not settle its labo problem in the Nazi manner, by brute force and regime tation.
>
> As Pike sat down there was stony silence at the head tabl but the audience gave him the biggest hand of the evenin

Strange things are happening in these days of mo tous change. Think of a Republican's talking as C missioner Pike did at the Bowdoin banquet!

In Memory of Markham

Edwin Markham died March 7, 1940. He was April 23, 1852. April 23 this year, therefore, mark eighty-ninth birthday. To his memory we devot poems on our cover page, by Dean Earl Marlatt, the interesting article, "'The Wind of the World'" (page 394), by Dr. William L. Stidger.

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

elieve in the Holy Catholic Church.

his is one of the articles of every Christian creed. at does it mean? How important is it? In the Chris- community there is to be found almost every shade pinion concerning the church, along with a great unt of confusion of thought. One of the root causes he present great divisions within the church is a rgence of opinion concerning its nature and value, e the lukewarmness of many who call themselves stians is due in part at least to an inability to see ly what the church has to do with the development truly Christian religion and with the salvation of world. Certainly there is need for clear thinking on point. The lack of such thinking means a serious cness in the structure of Christianity at a time when veakness can be tolerated.

a brief discussion like this, all that can be done is ffer a few suggestions regarding the way in which hinking may be most fruitfully directed. First of all, ought to consider the origin of the church. How, as atter of fact, did it begin? It began as the result of a experience. A group of people who had committed selves to the service of Jesus of Nazareth were in er together some time after His resurrection. Sud- y they found themselves possessed by an irresistible of conviction and devotion. Their conviction that lone was Lord of life, the One supremely capable of ging men into their rightful place in the kingdom of and thus saving them from an evil and perishing d, flamed up until it became simply incandescent, they felt that they must bring the good news to a y generation. This sense of responsibility carried with joyous confidence of power. As they looked at each , each member of the group saw on every face the istakable signs of an experience like his own. Out of glorious fellowship in an experience which they preted as divine, there sprang the church. And cer- y the experience of Pentecost has every right to be d divine. In its origin, at least, the church was holy. or, while the history of the church has its sordid and vely pages, has it ever departed altogether from the ecostal tradition. It would still be possible to define hurch in terms of its origin as the assembly of those and women who, having felt the power of Christ's so vividly that they have received His Spirit, are ed to mutual helpfulness and to a sharing of their rience with the world at large.

second way in which the nature of the church may ppreciated is by considering it from the point of view rtain traditional and Scriptural ways of speaking of

he church is spoken of in the New Testament as the of Christ. Now, this means many things—here we space only to point out that it means that it is igh the church that the living Christ makes Himself known and felt in the world. It may be said that He has not always been fortunate in His body, but it cannot be denied that He has used the church graciously and effectively in manifesting His continued life and love to the world. For those who allow the church to languish without their help, this means a sad reproach. But most of those who read this page are professing members of Christ's body—members, that is, as our hands and feet are members of our bodies. Let us ask ourselves what kind of members we are. We shall none of us be able to boast. But what a magnificence of privilege is ours—to be members of Christ—our hand His hands, our feet His feet, our voices His! It is all very wonderful. The people of Pentecost felt that. And it moved them to a magnificent and successful challenge to an unbelieving world.

There is the idea of the distinction between the church militant and the church triumphant. There is at least the germ of that idea in the book of Revelation. There are the seven churches of Asia, battling in this evil world. There is the great host which no man could number who have come out of the great tribulation, who have washed their robes and made them white in the blood of the Lamb. But these are not two churches, they are one. There is a living unity of the heroic spirits of the past and of those who stedfastly do their duty in the hard field of the present which is ever moving on to a completeness of victory in which it is gathered into the eternal kingdom. We are surrounded by a great cloud of witnesses. Think of that the next time you kneel at the communion rail with the members of your own group. Think of the great cloud of witnesses. The church militant may be battered and shabby, but it strains on to a victory to the reality of which the church triumphant joyfully testifies.

There is the distinction between the church invisible and the church visible. This is the contrast between the great Ideal and the actual institution in which that ideal seeks to express itself. There is always a terrible difference, for the institution is always so far behind the Ideal. Read the Gettysburg Address and think of the America of which the great President was speaking. It was the ideal America. Then think of the actual America over which he had to rule, and of the multiplied heartbreaks which it brought to him with its greedy profiteers, its purblind politicians, its self-seeking generals. But still the ideal America was real, was worth living for, was worth dying for. If ever we are disgusted with the visible church, as well we may be, let us remember that other church which Jesus Christ loved and for which He gave Himself "that he might present the church to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Perhaps when we have directed our thought along some such lines as these, we may be able to say with a glow of real conviction, "I believe in the holy catholic Church."

"The Wind of the Next World"

A Story of the Last Days of Edwin Markham

WILLIAM L. STIDGER

The last words Edwin Markham said to me a few weeks before he died were: "William, I can feel the wind of the next world blowing on my face and it is a good feeling, for it is the wind of a new dawn."

Those of us who knew Edwin Markham intimately catch the characteristic ring of both his style and his spirit in that regnant sentence. It is like Edwin Markham. One would know that style in the dark that comes always just before the break of dawn.

So many people say to me: "How were the poet's last days? What did he do? What did he say? How did he act? What about that court trial which gave the keeping of his financial affairs over to his son, Virgil? Was that fair and was the dear old poet really incompetent in his last days?" I shall answer those questions and more, for the sake of the record, to bring it up to date.

Yes, our poet was ill during his last days: ill with the same illness that came upon Emerson out in Concord in the last years of his life—a type of amnesia, or forgetfulness; dark clouds sweeping over his mind from time to time like the clouds that sweep across the sky on an April day and shadow the fields and hills. He would be perfectly clear and normal for a few minutes, and then would come one of those clouds which seemed to bring a complete "blackout" of his former scintillating mind.

At first it was a shock. One minute to find him his old self, hearty and lusty in his greeting, mind clear as a bell; the next to see that April shadow pass over the sun of his brilliant mind and watch him go into a complete blackout! At such times the very look of his countenance would change. He was not the same man. His face was like that of another person.

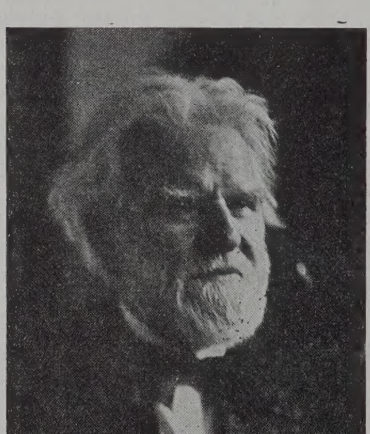
After such a lapse one day, as we were sitting together, he suddenly got up and ran in a dog trot to a box of newly printed books. He took out a little Chapbook called "The Star of Araby," which had just been privately printed—the last poem he wrote which was printed in book form, and one of the most beautiful of all his poems. He sat down to autograph a copy for me with his old enthusiasm and clear mind, saying, "My biographer and friend must have this last book, autographed!"

Then, taking up his pen, he started to hum "Rock of Ages" as he mused. It took half an hour to write a short autograph in that book—the last writing he ever did for me in a book with his own hand. Now and then he would look up at me, as another lapse came, as if he was trying to remember who I was. Then his mind would clear for a space and he would write a word or two, still humming "Rock of Ages." He always wrote his poems to the meter and tune of the great hymns all his creative days, so this was nothing new to me. After half an hour of this lapsing and coming back again to reality, he har me the autographed book, and this is what I read a still hummed that old hymn:

> To William L. Stidger, friend of many years, with whom I have shared my joys and tears. It is good to see you again. I have traveled with you this shore of time. I shall wait for you on the higher shore of eternity. You have brightened for me this lower road of existence. I shall wait for you to come on to find me in the new roads that await us all in the wonderful existence in that world beyond; the world that sets this world right.
>
> EDWIN MARKHAM

Even in his mental lapses his old creative spirit did fail him, for out of his subconscious mind there had c that glorious autograph—the last he ever wrote for body. What poetry and faith it carries!

Yes, Virgil, his faithful and loving son, now his lite executor,—and no man understood his father better, no human being is more faithful tc literary trust,—had to go to court have his father declared incompe My readers will see by the al description why that was neces And it was necessary for a more p tical reason. Mr. Markham was alv a democratic, generous soul with a lutely no idea of the value of mo and he began giving away what he had saved. He would slip out, s on the street, and hand out bill change to anybody who seemed to r it. For the poet's own sake, Virgil to go to court and have his father clared incompetent, as he really w



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EDWIN MARKHAM

The week following my last with him I received a letter from written in his characteristic but leg scrawl, with the finest expressior his Christian faith I verily believe ever wrote—save one. Here is that le

> DEAR WILLIAM: I have been thinking o you all afternoon. Mrs. Markham is lying here at the point of death. [She had died, but he dic not know it.] I am trembling on the brink. Of course want to see you before I pass on, although I have nc fear of death and I do not greatly need religious con solation. [He had evidently forgotten my recent visit. I trust myself to the mercy of our Christ and to the jus tice of the universe. This world does not render us al justice, but I think that the next world does render u justice.
>
> I am thinking of you. Indeed I think of you for hour each day. As I am swaying on the brink of death I an comforted by the thought of you as my stedfast friend one that I expect to meet again on the next shore, ever if I do not see you again on this earthly shore. Oh, yes we live again! These days on earth are only the begin ning of our acquaintance. There are many days to come there are many roads ahead. Let us rejoice! The world is sad and pathetic. [He was worrying about the war.

: is also beautiful in many ways. There are surprises
vaiting for us all on the roads ahead. Step into my door
ome day if you happen to be passing, for there are some
nings to say, since I am feeling the wind of the next
vorld on my face. But it is a good wind blowing my
vay, for it is the wind of a new dawn. But if I fail to
e you again here, I will surely see you over there, and it
oesn't matter greatly where we meet in this cosmos.
is everywhere one room whether it is here or there.
ut I must stop somewhere, so good-by.

Iay God be good to you. Remember, I am yours for
iis world and for all worlds.

Fraternally and faithfully,

Edwin Markham.

aid in introducing that letter that it is the finest
ssion of his faith ever written save one; and that is a
he wrote in our home when he was just approaching
ghtieth year, a poem that was later published in his
"Eighty Songs at Eighty." It is entitled "The Look
d":

I am done with the years that were: I am quits:
I am done with the dead and old,
They are mines worked out: I delved in their pits:
I have saved their grain of gold.

Now I turn to the future for wine and bread:
I have bidden the past adieu.
I laugh and lift hands to the years ahead:
"Come on: I am ready for you!"

en the poet read those lines to Mrs. Stidger and me
mmortal morning in April, I, thinking to catch him
error, said: "But, Mr. Poet, why do you just say
'? Why not put it in the plural? Why not say, 'I have
their grains of gold'?" He took hold of my arm
, as in rebuke, and said this significant thing:
use, my dear William, Mr. Wise Man, the only
worth saving out of all the past is the life, the story,
cial vision, the parables, the words, and the spirit of
oung Revolutionist, Jesus of Nazareth. So I mean
,' not 'grains.'" And that was Edwin Markham's
of hope. "I have saved their *grain* of gold."

Light of the World

(Continued from page 387)

n rise over Dorchester Bay and the Atlantic Ocean.
ze that the same sun that I see rising over the hori-
shining in full day over the battlefields of Europe
Africa; but the morning light as it comes to me,
er from clear sky or breaking through clouds, is
ly beautiful in its richness of color and in its play
ht. Thereupon the sunrise becomes a symbol of a
phant faith; for it tells me that light must overcome
ess, that love is mightier than hatred in the society
ions, and that

". . . behind the dim unknown,
h God within the shadow, keeping watch above His own."

no sees that vision, understands it, and dedicates him-
it becomes a light of the world—the light of our

re is a church somewhere in Europe, I think perhaps
the borders of what was Czechoslovakia, where it
en the custom to provide no lighting facilities, even
ht, other than a lighted candle which each worshiper
to his pew. When the worshipers are few, the
is dimly lighted; but as the church is filled, the
becomes more and more brilliant. Here again we
symbol. The symbol of the sunrise suggested the light that streams from God, a light for us to receive. But the lighted candle furnished by each worshiper is the light we give, a symbol of each disciple's devotion to a cause, a symbol of the faith each one contributes to life, a symbol of the love each one bestows upon a neighbor, a symbol of the hope that sustains the soul in a world of perplexity, a symbol of the dedication by which each one gives his life to the service of a greater and better world.

The lighted candle is therefore a figure representing the entire inner life of the disciple of Jesus, manifesting itself in a luminous quality of the personality which we sometimes call "radiance." It is the light thus proceeding from the center of each one's individual self, when moved by faith, love, and the sacrificial spirit of dedication, that becomes the light of the world. It is the light for our own feet as we go out in search of truth and the way of life. It is the light by which companions light the path for each other. Where two or three, and as many more as may be persuaded, are gathered "in my name," it forms a true church, which becomes a center of light, power, and influence. It is the light by which the community and the nation should be made to see the value of human life, the ugliness of injustice and wrong, the high ideals demanded in public service. It is the light that must spread over all the nations, disclosing their past folly and revealing the way to peace and to the establishment of a just world order.

We have not begun to realize the dynamic quality of the added words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We who still maintain faith in God and in the integrities of life are the light of a world that is now terribly stricken and confused.

THE ART OF PASSIVE RESISTANCE

Lewis H. Davis

I must confess that I am surprised at the sniffs and snorts and worse with which some of my ministerial and lay friends dismiss the strategy of passive resistance. And I am no less surprised at those of my friends who advocate it, digging around in history books and going to the other side of the world to find examples of its effectiveness. There would be no need of disdainful sniffing or historical research if we would only open our eyes to the effectiveness of passive resistance in our own churches.

What is it that keeps the problem of World Service giving ever before us but the might of passive resistance? You know that John Layman, who has just bought a new Buick, could do better than fifteen cents a Sunday if he wanted to. You ask him if he can't see his way clear to give a little more and he can't. If he would only put up his intellectual fists and fight! If he would only say, "I won't have anything to do with missions, home or foreign—what have you got to say about it?" But no, he understands the strategy of passive resistance—and uses it. "It's not that I have anything against missions. They're all right, in their way, I guess. But I am under heavy expense, and am giving all I can. Maybe next year I can see my way through to . . ."—well, you know how it goes. Just what can you do about that kind of resistance! If John Layman would only stand up in church some time and invite some of the present generous World Service givers to "meet him out behind the church after service," I think I know some of those givers well enough to know that they would probably

double their contributions next year. But he is too wise for that. You see, he knows the power of passive resistance. It's hard to explain why he admires Winston Churchill and ignores Gandhi.

What is it that keeps the problem of finding church school teachers flourishing like a green bay tree—what but the might of passive resistance? You approach the young lady of your choice, make your proposal, and get turned down. But thanks to her understanding of the technique, you feel no resentment, no desire for revenge; in fact, you may be turned down so neatly that you feel like a skunk for even having raised the question. If she would only put on the gloves with you and have it out in the spirit of "may the best man win"! But no, she has an instinctive sense of the terrible might of passive resistance and she uses it. "Now, please don't misunderstand me. I believe in the Sunday school and I know exactly what you're up against. I'd really love to help, but you know how it is, don't you? I'm so busy all week and when Sunday comes I think I owe myself a little rest, don't you?" And if you don't watch out you'll be nodding your head. Violence you could handle, but that sort of thing is liable to floor you.

Last Christmas I was again reminded of the terrible power of the meek. Passive resistance did what the other kind couldn't do. I've pastored churches where there was real opposition to the idea of Christmas pageants. I remember one church in which a brother got red in the face at the suggestion of a Christmas pageant, saying that "when the pageant comes in, God goes out." That clinched the matter. We had the pageant, and it was a good one too.

Two Christmases ago it was proposed that we have a pageant. Not a soul objected. Nobody grew red in the face. Everyone was quite agreeable. But when it came to doing the necessary work, everyone was so busy around Christmas time. They liked pageants well enough, don't misunderstand them, they just didn't think they could find time to help this year—maybe next. Well, through the great efforts of the faithful few we had the pageant, but, other than the church school children, only a handful of adults were interested enough in finding out why the chimes rang to get themselves out of doors. Not because they didn't like pageants, mind you. They were all for them. When they heard how fine it was, they were very sorry they didn't get to see it. They would certainly make it next year, and might even lend a hand—if they could find time and nothing unforeseen prevented. But there wasn't any "next year." What violent resistance couldn't do, passive resistance did. The terrible power of the meek! No one can talk to me about the ineffectualness of passive resistance!

I am told that Gandhi has his ashrams where he instructs his followers in the techniques of passive resistance. Some of us have wished we had more ashrams here in the United States. But we have, haven't we? Often our churches are ashrams without knowing it. Many of the children of our churches sense the power of passive resistance and master its use just by watching their elders practise it—without any formal instruction whatever.

So it seems to me that those who want to build up the strategy of passive resistance should not feel so hopeless about it. There is much evidence that we know much about it already. If we can only recognize it for what it is, see to it that it gets pointed away from the church and at some of the evils that bedevil the nation and the world, there will be reason for taking courage in day these.

★ EVERYDAY LIVING by JOSEPH FORT NEWTO

Charlie's Sermon

Much ado has been made about the speech with Charlie Chaplin closed his latest picture, "The Great tator." It is in fact a sermon, and a good one too, pre very earnestly.

Some call it "thrilling"; others describe it as "hyste and "depressing." To some of us it is haunting, and a benediction of beauty to a play in which fun and and tears blend.

When chided for his sermon, Chaplin said, "I mad film for the final speech; without it there would b film." In other words, he put his deepest faith and fe into his sermon, as a preacher ought to do.

A simple little Jewish barber, who resembles a therefore mistaken for the Big Man, is compelled to a speech to the Army of Conquest. It was a great o tunity, and he does not fail.

"Soldiers! Don't fight for slavery!" he cries. "Figh liberty! In the 17th chapter of St. Luke, it is wr The kingdom of God is within man—not in one ma a group of men, but in all men. In you!

"You, the people, have the power to create machin create happiness. You have the power to make this lif and beautiful. Then, in the name of democracy, let u that power—let us all unite!

"By the promise of these things, brutes have ris power. But they lied! They do not fulfil that pro They never will! Dictators freed themselves but ens the people. Let us unite! Let us do away wth greed intolerance, and make a kindlier world!

"Hannah, can you hear me? Wherever you are, up! The clouds are lifting! The sun is breaking thr We are coming into a new world, where men wil above their brutality. Hannah, look up!"

Truly it is a noble sermon, preaching a goodly gosp over against a howling, hissing hatred, and bru which shames the brutes. What is wrong with such mon?—it is desperately needed.

It is too long to quote, but if it were preached i dark corners of the world, and believed, the flowers w bloom again, and pity and joy and gentleness w return to the life of man.

APRIL MORNING

EDITH M. QUICK

Night shadows—festal dawn—
Feathered symphony.
Soft rain on lush green lawn—
Healing melody.

Mists rise from sated earth,
Fears exorcised take wings.
Lost faith new-found at birth
Of elemental things.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

ter Easter

: is the Monday after Easter. There was scarcely a cor-al's guard at ministers' meeting this morning. The thren have all gone to New York or fishing. There ather a good precedent for the latter. Page Peter.

.eports are coming in from the charges on my district. e first one to arrive was from one of the most distant nts. It is apt to be that way. Those who live "hard by synagogue" are usually late for church.

'here is every evidence that this was one of the biggest ters in the history of the churches in America. The stant pastor of the famed First Baptist Church of Syra-: reported 1300 at the first service, 1500 at the second, 600 in the evening. First Methodist and Furman Street :hodist each had 1000 or more in their morning con-gations. Lafayette Avenue, with only its educational t completed in which to worship, had nearly as many, ı 552 in Sunday school and 340 at the evening service. great church at Ithaca had an Easter congregation of re than 1600. The town and country churches also red the "back to the church" wave. Here is a report n Marcellus in which the pastor writes: "Over 700 nded our services today." Marcellus church has 327 nbers. I guess they were all out! It may be some were eaters.

'his Easter parade to church raises some very interesting stions. Why do so many people come to church on ter and where are they the rest of the year? It is of rse easy to become cynical about it all and even to ugn their motives. I did not exactly do that, but I did my Easter opportunity once upon a time to emphasize fact that one's religious life could not be all attended n one service a year and to gently suggest that it was e for seventy-five per cent of the people present to start ew habit. A disappointed woman met me at the door said, "I came to church for an Easter message and I a lecture." I was somewhat puzzled over that word ture," until I figured it out that she was not using the d in a literary sense but rather in a parental sense. this she had some lexicographical foundation, since bster's dictionary gives as one definition of lecture eprimand or formal reproof." As I thought over her and remembered her lonely home I did not feel so l satisfied with my smart sermon. It made me think these throngs that come to church on Easter are wist-They are, as the old prayer-meeting ritual used to say, nnants of broken families," and they feel like saying ı the man who sent up this message to the preacher of morning, "Mr. Preacher, if you know anything, please us. We have doubts enough of our own."

ut I find myself wondering this Easter Monday what ıld happen to America if the churches were as full of ple every Sunday as they were yesterday. For one thing, should have no church financial problem. Our sags and cits are usually caused by the people who stay at home, by those who attend. I shall be very much surprised ıe fine weather of Easter does not register positively in the World Service funds of Methodism. I am convinced that the problem of church finance, acute as it is, is largely a problem of church attendance.

I have never been able to understand why church members take so lightly the vows to which they give solemn assent about supporting the church by their attendance. I know a number of Rotarians who are careful to make up their attendance if for any reason they are absent from the weekly meeting, even if they must journey miles to do so. I have never known a Methodist who felt he must make up his church attendance.

It might be well if we should consider what constitutes church attendance. We have so many gatherings. Is a church member keeping his vows if he goes to a Woman's Society supper? How about the social of the organized class of which he or his wife is a member? Well, then, how about these people who attend the regular Sunday session of their class and then go home and read the Sunday paper during the hour of the church service? Perhaps I am jealous of my sacred calling, but it seems to me that the service where worship is conducted by a minister ordained for his holy task and a message is brought by one who honestly believes he has been helped by the Spirit of God in its preparation and who gives his life to study of the Scriptures is the supreme service of the church.

Another thing I believe is that the central place in the Easter service itself should be given to preaching. I am convinced that is what the people really want—these wistful, heart-hungry once-a-year folks!—and that is what they need. I love church music, but the way some choirs and music directors push aside the preacher and give him fifteen minutes to proclaim the gospel of the resurrection on Easter is a crime before high heaven.

I hasten to pay my sincere tribute to the many singers and players on instruments who gladden the Easter day. I am especially grateful for the increasing appreciation of color. This is not a black-and-white world. So I greet gladly the new choir gowns—some blue like the Easter sky, some maroon like sunrise colorings in the early dawn. Hasten the days when preachers shall not always wear black!

My beloved friend P. E. Call, once superintendent of Dover Street Mission in Boston, went out to hold an evangelistic service and, being limited for time, omitted the Scripture lesson. A good brother came to him afterward and asked, "Why did you not read the Bible?" Mr. Call explained that it was in order that he might have more time for his evangelistic plea. The man replied, "Next time cut out some of your own stuff." I believe that always we should have place in our services, especially on Easter, for the reverent reading of the Holy Scriptures.

Well, I came near doing what all ministers do when they write a speech on Monday—lapsing into my Sunday sermon. I simply want to emphasize the permanence and the potency of the Easter message, and if I say,—as I do,—"Christ is risen," I want all my readers to reply, "Christ is risen indeed."

Dean Earl Marlatt of Boston University School of Theology is to deliver the annual Founders' Day address on Tuesday of this week at his alma mater, DePauw University, Greencastle, Ind., as the first in the series of five addresses he is giving as the annual Mendenhall Foundation lecturer at DePauw on Tuesday and Wednesday. Dr. Marlatt's Founders' Day subject is "Truth Outmarches Time," and the theme of the Mendenhall Lectures, "Spiritual Values in Modern Literature." His concluding lecture, "The Final Factor," will deal with the present international situation and the possibility of a spiritual solution of its problems.

Bishop G. Bromley Oxnam will be the baccalaureate preacher at the University of New Hampshire, Durham, N. H., June 15. The Commencement program takes on more than usual significance this year from the fact that the university is celebrating its seventy-fifth anniversary.

Rev. L. E. Whitchurch has resigned as pastor at Easthampton and Williamsburg to become a field director for the American Red Cross. He is leaving for Washington on Wednesday of this week to get his orders. He expects his work will be in connection with army and navy camps. His family will stay in Northampton for the present.

Rev. Everett L. Farnsworth, pastor of First Methodist Church, Westfield, has accepted an invitation received from President Hamilton Holt of Rollins College, Winter Park, Fla., to preach the baccalaureate sermon, Sunday, June 1, in the Knowles Memorial Chapel on the campus. Mr. Farnsworth's son, Everett, Jr., is a member of the graduating class.

Mrs. Dena Shelby Diehl of Danville, Ky., has been designated as the American Mother of 1941 by the Golden Rule Foundation. Mrs. Diehl, twice widowed, is the mother of four daughters, all of whom are graduates of the University of Kentucky. When the death of her first husband made it necessary for her to earn a living for herself and her children, she turned to music as a career, becoming supervisor of music in the Danville city schools. She has been prominently identified with various state-wide organizations and is an active worker in the Second Presbyterian Church of Danville, of which she is a member. She also has acquired facility as a speaker and writer, and has been heard many times on the radio.

Bishop Francis J. McConnell of New York will address the meeting of the Springfield District Methodist Fellowship, Wednesday, April 30, at the Methodist Church in Chicopee Falls. This meeting will be preceded in the afternoon by the regular official session of the District Conference, to be held in the same church.

Rev. John E. Collier, pastor of People's Methodist Church, Haverhill, wrote the play, "The Unknown Disciple Speaks," which was presented in his church Easter before a capacity congregation.

Mrs. Howard M. LeSourd of Newton recently had as her house guest for several days Bess Streeter Aldrich of Elmwood, Neb., author of "A Lantern in Her Hand" and several other widely read novels, among them "Miss Bishop," from which the current feature film "Cheers for Miss Bishop" has been made.

Rev. F. W. Heckelman, Methodist missionary, is recovering from an attack of pneumonia which put him into a San Francisco hospital the day after he landed from Japan.

The transfer of Rev. George R. Akers from the Troy Conference to the New England is announced by Bishop G. Bromley Oxnam. Mr. Akers is to be appointed to the Federated Church in Chester, on the Springfield District. His new pastorate will begin next Sunday.

Rev. Arba Martin, well-known member of the Ohio Conference, now pastor of Trinity Methodist Church, Portsmouth, Ohio, was taken to Christ Hospital, Cincinnati, April 5, following an attack of angina. He was doing fairly well at latest reports.

Appointments for nine student fellowships in Boston University were announced on Monday of last week by President Daniel L. Marsh following their elections by the university trustees at a recent meeting. In the School of Theology, the Jacob Sleeper Fellowship was given to John Benjamin Magee of Mount Vernon, Iowa; the Ros R. Robinson Fellowship, to Wil Danne Nietmann of Ludlow; the Fi D. Howard Fellowship to Guy Vau Shedd, Jr., of Melrose; the Alu Fellowship, to John Hillman Lavel Meadville, Pa.; the Lucinda Bid Beebe Fellowship, to Lynn Ho Rupert, Jr., of Kansas City, Kan.; Hester Ann Beebe Fellowship, to bara Beach of West Newton; and Rev. Edmund M. Beebe Fellowshi Edmund R. Warne of Kokomo, In the College of Liberal Arts, faculty named Paul N. Taylor of wood for the Jacob Sleeper Fellow For the Borden Parker Bowne Fel ship, the Graduate School named liam Edward Kerstetter of Harrish Pa., who graduated from Boston versity School of Theology in 193

Nearly seven hundred Metho from Northwest Iowa assemble Sioux City recently for the "New look Days," a two-day program which Sioux City and the Meth institutions located therein were hosts. Each church was asked to sen pastor and his wife, the president o Woman's Society of Christian Ser and two other lay leaders. Mornin College, Dr. Earl R. Roadman, p dent, was prominent among the coming institutions, and the prog the second day gave the visito glimpse of the life and work of the lege, beginning with a chapel ser continuing with a "Parade of Co Leadership," and concluding wi "College Convocation." Dr. H Lancaster, pastor of First Meth Church, Ottumwa, spoke twice d the two-day program. Bishop J. F Magee, in whose Area Sioux Ci located, was present to deliver address and otherwise participate i several services.

For some time, music that is righted by the American Societ Composers, Authors, and Publisher not been available for broadca awaiting the agreement of that or zation and the broadcasting comp It was therefore by very special mission of ASCAP that Wesley I odist Church, Worcester, in its I broadcast, was privileged to mak of their music, which constituted p cally all the renditions by the five c the soloists, and the organist.

"Plants of the Holy Scriptures" title of a very interesting artic Eleanor King appearing in the N *Journal of the New York Bot Garden*. Miss King is the author number of books and magazine a

ng with natural history. She es in an attractive, easily readable , and her presentation of the "vege- nal background of the Bible viewed le light of modern knowledge" will ght all Bible-lovers, however meager botanical knowledge. A "Check- of Plants That Are Mentioned in Bible" also will be found in this issue of the *Journal*. Fifteen cents npanying a request sent to the New Botanical Garden, Bronx Park dham Branch P. O.), New York , will bring a copy of the magazine.

ne administration building of the Clark College, Atlanta, Ga., the erstone of which was laid April 6, be called Haven-Warren Hall, nmemorating the lives of Bishop ert Haven, who was responsible for location of the present Clark, and op Henry W. Warren, whose lead- p determined the type of develop- t of the school."

ne Commencement address at Til- Junior College and Preparatory ol will be delivered Sunday after- , June 8, by Dr. Halford E. Luc- of Yale University. Dr. William tidger of Boston University will ch the baccalaureate service on the ning of the same day. On Alumni , June 7, at 10.45 A.M., Rev. William ter of the class of 1917 will address nts and faculty members assembled he closing chapel program of the This occasion is also the fiftieth versary of the coming to the school eorge L. Plimpton, who was first cher, then headmaster, and is now ustee. Mr. and Mrs. Plimpton be present to greet their many ds.

ne sum of $828,155 had been re- d through April 14 for the Meth- Emergency Commission's appeal Overseas Relief projects, help for sh missionary work, and religious at American training camps, ac- ing to Dr. O. W. Auman, treasurer, 0 Rush Street, Chicago, Ill. There still a number of churches that not reported. It is expected that otal will pass the $900,000 mark.

new altar and chancel furnishings dedicated Easter Sunday at the er Methodist Church in East Hart- Conn. The dedication sermon preached by Rev. J. I. Bartholo- of Stafford Springs, Conn., a for- district superintendent of the Nor- District, who officiated at the ation of the present church build- forty years ago. Improvements recently made in the church included doubling the size of the chancel platform and erecting a paneling in front of the choir space. A garnet velvet-velour altar hanging serves as a background for the new altar with memorial cross and candlesticks of hand-hammered brass, and a new garnet carpet covers the aisles and the chancel platform. Rev. J. L. Butler, minister of the church, conducted the dedication service.

The Japan Christian delegation to the United States passed through Honolulu, April 3, en route to California. An account of their visit in the Hawaiian capital is contained in a letter just received from Rev. John Dunstan, written at Honolulu, April 12. Mr. Dunstan says:

> Some ministers arranged for a communion service in the Japanese Christian Church. The table was placed along the front of the church, sufficient to accommodate thirty-two persons, and thirty-two sat around it. The service was conducted by one of the deputation. A local minister offered the prayer of consecration of the elements. At the close, the leader invited those present to offer prayer, and those who prayed were Chinese, Korean, Japanese, and American. The wife of the minister of the Japanese Church prayed. As she did so, the whole place was filled with an influence, so that everyone realized that the Master Himself was present. Although many of us did not know what she was saying, the spirit of her prayer was contagious. The memory of that service will always be with me. After the communion service we went to the Young Women's Christian Association for supper, where about 100 folks greeted the full deputation.

In naming the members of the delegation, Mr. Dunstan does not mention Dr. Kagawa, who was expected to be one of the group, according to the announcement made in this country by the Federal Council of Churches.

The Union Methodist Church, East Boston, will observe Old Home Sunday on April 27. The service of worship, with Dr. Edwin Prince Booth, professor at Boston University School of Theology, as the preacher, will begin at 10.30 A.M. After the service, refreshments will be served in the church vestry, and a program of reminiscences will follow. On the committee for arrangements are the following: Dr. Arthur W. Hicks, general chairman; Mrs. George H. Carter, Miss Ethel Teaffe, L. H. Chace, Miss Annie C. Deering, Mrs. Elsie Warren, and Miss Ruth Thompson. Rev. Winfield S. Haycock is the minister.

The Rockport Methodist Church receives a bequest of $500 by the will of Mrs. Emma Green of that town.

With Our Writers

Lester S. Ivins, Defiance, Ohio; dean of Defiance College.

Charles G. Girelius, Dorchester; graduate of Boston University School of Theology, now a minister of the Unitarian denomination.

William L. Stidger, Newton; professor, preacher, author, and poet; biographer and long-time friend of that pioneer poet of the social gospel, Edwin Markham.

Lewis H. Davis, Seymour, Conn.; minister of the Methodist Church.

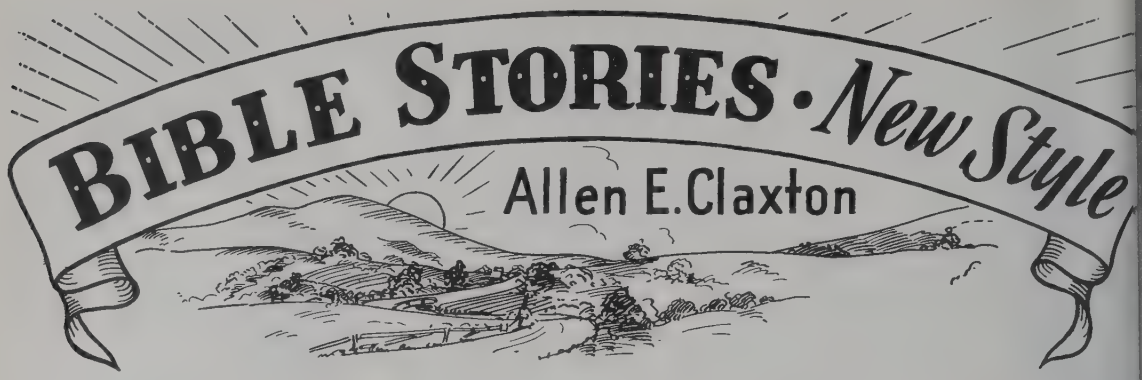
Edith M. Quick, Syracuse, N. Y.

Wedding

The wedding between the Vermont and Troy Conferences was consummated Thursday afternoon, April 17, at two o'clock, in Saratoga Springs, N. Y. The ceremony began with a resolution offered by Rev. Mark Kelley, which formally expressed the approval by the Troy Conference of the merger and extended a cordial welcome to the Vermont Conference, its churches, ministers, and laymen. This made the Troy Conference attitude, which has been a very friendly and brotherly one, a matter of record; for that Conference has not since the Jurisdictional Conference ordered the merger until now.

After the motion had been seconded, Bishop Francis J. McConnell paid tribute to the ministers and laymen of Vermont. He mentioned Charles O. Judkins, who came to Glens Falls, N. Y., from Montpelier, Vt., as a man who blazed a new trail in pastoral service. Commenting upon the size of the Vermont Conference and the character of men, Bishop McConnell said that quality counted, not quantity. He also told the story of an occasion some years ago when he was asked to attend a function at the State University and serve as chaplain of the day. While he was waiting in a room for the program to begin, Calvin Coolidge, then ex-President, entered. Bishop McConnell stood up, but no one else rose or paid any particular attention. When he inquired later about the seeming discourtesy, another man who had been present said, "Oh, we meant no discourtesy. Calvin Coolidge is regarded in this state as our first citizen, and we admire and respect him. But up here, we don't get up for anybody!"

Eldon H. Martin, superintendent of the Vermont Conference, responded briefly, and the resolution that had been offered by Dr. Kelley was adopted by a rising vote. The singing of the hymn "Glorious things of thee are spoken" brought this historic reception to a close. Vermont Methodism, after a long and checkered history as a part of several different Conferences, and more or less bitter feeling through the years, has now become united. The fact that this has been accomplished in a complete spirit of good will and Christian fellowship is even more significant than the merger itself. It should go far to strengthen Methodist work throughout the state. E. H. M.



Dividends

Real wealth consists not in ownership but in enjoyment. Is that ragged miser wealthy because his bank accounts are budging? Is that flitting, pleasure-surfeited, and thrill-sated society matron wealthy? Who then is rich?

Mr. and Mrs. Harris were finishing their simple Sunday dinner and exchanging the golden nuggets they had found in the morning church service. The telephone rang. "Hello, Sadie, why don't you come over this afternoon? The wife and I are going out after some dividends." "What do you mean, dividends?" inquired Sadie. "I mean dividends," answered Mr. Harris. "Come over and you can have some too." When Sarah arrived and they got started, Mr. Harris explained.

"This is such a wonderful spring day. It would be a shame not to enjoy it. That's our first dividend coupon. And right down at the end of this block there are some gorgeous forsythias. We'll see them in a moment."

"You can't eat those dividends," said Sarah. "Oh, I don't know," said Mrs. Harris, "they certainly do nourish us; and we enjoy feasting on them. What more can eating do?"

Half-way across town they all stopped to call on Mrs. Whistler. They had known each other long before arthritis put the dear old lady to bed. They walked in the back way without knocking. Half an hour later they let themselves out the front way, their hearts full of love and friendship.

"Speaking of dividends," said Mr. Harris, "do you know that back door hasn't been locked for five years?" "Why should it be?" asked Sarah. "Nobody steals anything in this neighborhood." "Exactly," said Mr. Harris, clipping another spiritual coupon. "Everybody here draws dividends on the churches. As long as I can remember, we have had strong Sunday schools, good men's Bible classes, some excellent preaching, and a lot of other high-grade things in this community. We're a better community because of it. Everybody draws dividends, whether they know it or not. The churches make the investment and everybody gets the benefit."

On the way home, Mr. and Mrs. Harris counted up their dividends: a patch of blue sky in the east, a gorgeous sunset in the west, the respect of their neighbors, the joyous laughter of little children, a home marked with tranquil love, reasonable health, a clear conscience, and peace with God. "Enough to last us longer than we'll live," they said to each other.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. (Isaiah 55:1, 2.)

Boomerangs

Maybe Uncle Willie wasn't as bright as he should been, but he was nobody's fool either. By careful gar ing and simple living, he made those ten acres of support himself and his wife.

When he was notified that the new super-high would cut right through the middle of his property, U Willie didn't object. He didn't even ask for money, he did ask for an underpass so he could drive his co pasture without crossing that road.

The highway commissioner said Willie's request ridiculous. Willie's neighbors thought it was very sonable. Willie was invited to take his case before State Board of Public Roads. Dressed in his Sunday he came to the County Court House supported moral the presence of a half-dozen friends. They all gro when they saw that the commissioner was the presi officer.

Everybody got a chance to say what he had to say then Uncle Willie stood up to speak. The commissi cross-examined him. He shouted at Willie, he thre blitzkrieg of questions at him, he confused him. W got all tangled up. He wanted the road. He didn't ask any money. He just wanted an underpass for the c The commissioner glared at him and made it appear Willie was obstructing the public good, trying to graft for himself.

Finally, the commissioner attempted to point out Willie was incompetent, anyhow. His final line of at was as follows: "What is your occupation?" "Well," Willie, "I am a *kind* of a farmer." "And how is a 'k of a farmer' different from a first-class farmer?" came retort. "Well," said Willie, "a 'kind of a farmer' is ferent from a first-class farmer just like you are diffe from a first-class commissioner."

Willie got his underpass.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. (Matthew 7:1.)

New Hampshire Conference

Reported by W. R. Locke

e New Hampshire Annual Conference in Main Street Methodist Church, ua, April 16, for its 112th annual ses-

nesday

hop G. Bromley Oxnam called the Con-ce to order at 1.30 P.M. and conducted ef devotional service. The roll, as read e secretary, showed 67 ministers, 2 ac-l supplies, and 42 lay members present. W. R. Locke was elected secretary, and d as his assistants Rev. J. T. Copple-Rev. C. E. Kimball, Rev. B. G. Rob-and Miss Bessie M. Edson. Rev. Rich-Kellogg was confirmed as treasurer and d as his assistants Rev. B. L. Thomp-Rev. E. C. Williams, Rev. R. S. Proud-Rev. S. A. Laurin, and W. H, Davis. C. E. Adams was confirmed as statis-, and named as his assistants Rev. R. S. aus and Rev. J. N. Barrett.

eetings were brought to the Conference ugene Lemay, mayor of Nashua; Rev. er Kline, president of the Nashua-rd Ministerial Association; W. H. s, a representative of Main Street ch; and Mrs. Howard Knight, repre-ig both Arlington Street Methodist ch and the Methodist women of ua. Mrs. Oxnam was introduced and ated with a bouquet. Bishop Oxnam nded to all the words of greeting.

e memorial service was conducted by C. E. Adams. Memoirs were read as vs: of Rev. H. L. Seymour by Rev. . Locke; of Mrs. Cora Savage by Rev. Laurin; of Mrs. Ellen A. Cilley by Rev. . Tibbetts; of Rev. William Woods—en by Rev. William Warren—by Rev. . Quimby.

hop Oxnam presented a check for $75 the Chartered Fund. The Commission World Service and Finance was nomi-by the district superintendents and d, with the provision that the two intendents be added as advisory mem-of the commission without vote. The bers of this commission elected were: D. S. Barnett, Rev. R. H. Cowen, W. H. s, John V. Hanna, Millard Hills, Rev. ird Kellogg, Mrs. H. G. Rainie, James ng, Walter F. Lane, Rev. P. S. Nason, Rev. G. W. Wieting.

e reports of the district superintendents then read.

the evening meeting Rev. R. B. Nichols led. Dr. William F. Quillian of the Division of Education and Cultivation, d of Missions and Church Extension, on "Christianity, the Hope of our zation."

rsday

"Quiet Hour Period" was conducted 30 A.M. by Rev. F. P. Fletcher. Bishop m called the business session to order The report of the Committee on Nom-ns was read and adopted. By ballot, F. J. Andrews was elected a trustee ilton School for five years. The bishop unced the following transfers: J. N. itstead to the Philadelphia Conference G. E. Thomas to the New Jersey Conference; E. H. Brewster from the Philadelphia Conference, J. E. Wagner from the New Jersey Conference, A. O. Beach from the Kansas Conference, and A. A. Mandigo from the Vermont Conference (transferred with the Canaan, Vt., charge by action of the Northeastern Jurisdictional Conference).

The report of the Board of Education was read by Rev. C. C. Chayer and was adopted. This report carried a recommendation that the Conference share in the support of an Area secretary of religious education, provided the other Conferences in the Area join in such support. A motion adopted after the acceptance of the report requested that the Board of Education present at the next annual session of the Conference a plan of a reading project for the Conference with the possibility of conducting a reading contest similar to that now conducted by the Congregational churches in New Hampshire. Dr. James E. Coons presented a report from Tilton School. Rev. O. M. Polhemus reported for a special Committee on Proportional Payments, appointed last year. A resolution was adopted directing that, except in extenuating circumstances, a supply pastor not making pro rata payments be not included on the list of accepted supply pastors the following year.

Rev. E. W. Thompson, a member of the Conference who had just returned from missionary work in Japan, addressed the Conference briefly. Presented at the same time was Miss Janet McKelvie, a member of St. Paul's Church, Manchester, who had come home this year on furlough from Japan.

At the World Service Hour, Rev. Howard Hare presided, and Dr. Quillian spoke on "Wings over the World." In the Prophetic Hour, Dr. William R. Leslie of St. Mark's Church, Brookline, Mass., spoke on "The Minister in His Search for Truth."

In the afternoon the Conference Woman's Society of Christian Service held its annual meeting with the president, Miss Bessie M. Edson, presiding. Mrs. Helen B. Bourne, national secretary of missionary education, spoke. At the same time the charge lay leaders met and were addressed by Edgar T. Welch, president of the General Board of Lay Activities. The Conference lay leader, John F. Thompson, presided. Later in the afternoon the Preachers' Aid Society held its annual meeting. Rev. C. D. Maurer was elected president of the society, and Rev. C. M. Tibbetts and Rev. H. J. Foote were elected secretary and treasurer, respectively.

After the dinner Thursday evening, Rev. Charles C. Webber spoke in the interests of the Methodist Federation for Social Service. The observance of Laymen's Night followed. John F. Thompson presided, and Edgar T. Welch was the speaker.

Friday

The devotional service Friday morning was in charge of Rev. W. E. Lowther. The first item of business was the report of the trustees, read by Rev. R. T. Wolcott.

The report of the Committee on Economic and Social Relations was read by Rev. D. S. Barnett. It described war as "anti-Christian" and stated, "We are resolved to do all in our power to uproot it," and "The church through its various agencies should promote the spirit of understanding, good will, and the desire for peace."

Professor John F. Thompson was re-elected Conference lay leader. District lay leaders and associates elected were: Northern—C. V. Kimball, C. C. Smith, and Kenneth Rutledge; Southern—C. W. Webb, H. H. Winter, and F. L. Hooper. Rev. L. O. Hartman addressed the Conference in the interests of Zions Herald, and Gaylord W. Douglass spoke for the National Council for Prevention of War, and Dr. Charles L. Calkins for the Board of Pensions.

At the Prophetic Hour, Bishop Oxnam spoke on the need for the church to be organized to meet present-day social and economic conditions.

On Friday afternoon the statistical reports were read. An offering was taken for the General Theological Library. Dr. Charles P. MacGregor, secretary of the New Hampshire Council of Religious Education, spoke briefly. The report of the Board of Temperance was presented by Rev. R. C. Sharp, and was adopted.

At a meeting of the Board of Trustees held Friday afternoon, John V. Hanna, a layman, of Concord, N. H., was elected president. Rev. F. P. Fletcher was elected secretary and Rev. J. N. Seaver, treasurer. A vote of appreciation was passed commending Rev. R. T. Wolcott for his twenty-seven and a half years of service as treasurer.

In the evening the entertaining church presented a concert and lecture program, with Bishop Oxnam as the speaker, his subject being "After the War—What?"

Saturday

The devotional service on Saturday morning was conducted by Rev. E. A. Miller. The first item of business was the report of the Board of Conference Claimants. This report set the annuity rate at $15 and asked for an appropriation of $10,000 from the churches. Two men were received into the Conference on trial: Carleton Harold Rickard, for immediate transfer to the East Oklahoma Conference, and Richard G. Colby. Herbert M. Ingraham was elected to local deacon's orders, and Richard G. Colby to be ordained local elder. Three men were granted the retired relation: Robert S. Barker, Edward A. Durham, and William Magwood.

Three visitors were presented and addressed the Conference: Dr. John Q. Schisler, executive secretary of the Division of the Local Church, Board of Education; Dr. William K. Anderson, educational director of the Commission on Courses of Study; and Dr. Roy L. Smith, the editor of *The Christian Advocate*. The report of the Auditing Committee, several times recommitted, was finally accepted and carried with it the recommendation that in the future the books to be audited be reviewed by a certified public accountant. At the Prophetic Hour, Dr. Allan Lorimer, pastor of Franklin Street Congregational Church, Manchester, spoke on "The Minister as a Messenger of Faith."

The afternoon business session began with an invitation to the Conference to come to St. Paul's Church, Manchester, N. H., in 1942. The invitation was unanimously accepted. The report of the Commission on World Service and Finance was read and adopted. Rev. Richard Kellogg was elected treasurer for the quadrennium. A vote of

thanks was given to Warren H. Davis for his many years of service as treasurer of the Conference Finance Commission. The report of the Committee on World Relations was adopted. Among the provisions of the report were these: "The church should not become an instrument of war. . . . we urge our churches to do everything possible to keep this country at peace. . . . Even now we must start working for the removal of the causes of another war."

C. E. Adams was elected statistician for the coming year. The roll of the members in retired relation was read, and many responded to their names, some in person and some by letter or representative. The final action of the Conference before adjournment for the afternoon was to instruct the Nominating Committee to name a Committee on Acts before the Legislature.

The Conference Epworth League met on Saturday afternoon. A recreational program was followed by a business session. At the banquet Saturday evening Rev. A. B. Thompson was the toastmaster and Rev. C. E. Adams the song-leader. Miss Mabel Duplissie, president of the Conference League, presided at the evening service, and the speaker was Dr. John Q. Schisler. At the conclusion of the address the ministerial adviser of the Conference League, Rev. J. N. Barrett, conducted a candlelight service, in which the new officers of the League were installed. Among those installed were Burton Nichols of Methuen, Mass., president, and Elizabeth Spence of Nashua, N. H., vice-president.

Sunday

The Conference communion service was held on Sunday morning at 8.30. Rev. H. D. Hawver, presiding, was assisted by Rev. L. W. Stringfellow and the pastors of the entertaining churches. Morning worship packed Main Street Church to the doors to hear Bishop Oxnam preach on "The Aim of Christian Discipline." At the ordination service at 3 P.M., Bishop Oxnam ordained Herbert M. Ingraham as deacon and Richard G. Colby as elder. At 7.30 Rev. Raymond H. Huse, former member of the New Hampshire Conference, now superintendent of the Syracuse West District of the Central New York Conference, preached on "Forgetting and Remembering." Following the address, the Conference convened. The resolutions of appreciation were read and adopted, Bishop Oxnam read the appointments, and the 112th session of the New Hampshire Conference stood adjourned.

Northern District

H. D. HAWVER, District Superintendent
P. O. Address, 101 Center Street, Concord, N. H.

Bethlehem, F. J. Andrews
Bristol, Federated, Supplied by V. L. Phillips
Canaan Street and Canaan, Supplied by George Thomas
Chichester, Supplied by Agnes Ellingwood
Claremont, D. S. Barnett
Colebrook and East Columbia, J. F. Quimby
Concord, Baker Memorial, J. E. Wagner
First, and Bow Mills, E. B. Wilson
Contoocook, H. H. Hare
Enfield and West Canaan, G. B. VanBuskirk
Franklin and Wilmot, J. K. Craig
Grasmere and Goffstown, To be supplied
Groveton, Stratford, and Stark, R. C. Sharp
Henniker, J. N. Seaver
Laconia, First and Trinity, F. P. Fletcher
Lancaster and Grange, G. R. Wolverton
Lebanon and Grantham, R. H. Cowen
Lisbon and Landaff, S. A. Laurin

Amid the Beauty of the Lilies

Junior and senior choirs of Parker Street Methodist Church, Lawrence, assembled Easter Day. The picture shows the singers surrounded by some of the many lilies and o potted plants that had been presented as memorials or gifts. Mrs. Edith Simmons L directs the junior choir, and Herbert Hodgson, organist, the senior choir. Rev. Clarenc Morrill is the pastor.

Littleton, F. P. Frye
Manchester, First, C. C. Chayer
St. Paul's, W. E. Lowther
St. James' and Bow, A. O. Beach
Milan, Dummer, and West Milan, H. A. Cooper
Monroe and North Monroe, J. R. Treganza
Newport and West Springfield, G. W. Wieting
North Charlestown and West Unity, C. L. Carter
North Haverhill, Haverhill, and East Haverhill, Supplied by R. W. E. MacKenzie
Penacook, C. W. Kelley
Piermont, Federated, To be supplied
Pittsburg and Canaan, Vt., A. A. Mandigo
Plymouth and Alexandria, A. B. Thompson
Sunapee and Georges Mills, B. L. Thompson
Suncook, C. E. Kimball
Tilton, Sydney Adams
Warren, B. G. Robbins
The Weirs and Ashland, To be supplied
West Thornton, Supplied by C. S. Blakeney
Whitefield and Jefferson, W. R. Locke
Woodsville, Benton, and Swiftwater, C. D. Maurer

Southern District

L. W. STRINGFELLOW, District Superintendent
P. O. Address, 310 Kenoza Avenue, Haverhill, Mass.

Amesbury, C. W. Frye
Antrim, To be supplied
Auburn and Chester, Supplied by H. M. Ingraham
Center Sandwich, Federated, Supplied by Judson Howard
Chesterfield, Spofford, and Marlow, N. J. Langmaid
Derry, St. Luke's, and Londonderry, Joseph Stopford
Dover, St. John's, Richard Kellogg
East Kingston, Supplied by Richard Moore
East Lempster and South Acworth, To be supplied
Epping, Federated, To be supplied
Exeter, Supplied by W. J. Davis
Fitzwilliam Depot, Supplied by A. W. Derbyshire
Fremont, To be supplied
Greenland, Federated, Supplied by Archibald Kerr
Hampton, Calvin Warburton
Haverhill, Grace, C. B. Yinger
Hillsboro, Hillsboro Center, and East Deering, E. B. Young
Hinsdale and Westport, Supplied by C. W. Ackley
Keene, J. T. Copplestone
Lawrence, Central, E. A. Miller
St. Mark's, Supplied by H. F. Baker
St. Paul's, C. M. Til
Marlboro, Federated, Supplied by B. F. McI
Merrimacport, Supplied by J. T. C. Black
Methuen, First, R. B. Ni
Oaklands, Joseph D'Al
Milford and Brookline, D. H. McA
Moultonboro and South Tamworth, Supplied by G. H.
Moultonville and Tuftonboro, W. H.
Munsonville, To be sup
Nashua, Arlington Street, C. E. A
Main Street, E. H. Bre
Newfields, Federated, Supplied by H. J.
Newmarket, Federated, Supplied by R. G. Sch
North Salem, Supplied by K. H. Under
Peterboro and West Rindge, R. S. Prou
Portsmouth, P. S. N
Raymond and East Candia, Supplied by Alice Gi
Rochester, Bethany and Bethel, J. N. Ba
First, and Milton Mills, O. M. Polh
Salem, Pleasant Street, W. J. Cam
Tenney Memorial and Ayers Village, E. C. Will
Salisbury, Mass., and Smithtown, R. S. Holt
Sanbornville, East Wolfeboro, and North Wakefield, R. G. C
West Hampstead and Sandown, W. R. P
West Swanzey, Federated, Supplied by C. S. L
Winchester, Federated, and Richmond, H. E. M

SUPERNUMERARY

J. T. C. Blackmore.

SPECIAL APPOINTMENTS

With Annuity Claim

A. P. Boyd, chaplain, United States Ma Hospital, Carville, La.

H. J. Foote, field agent, Preachers' Society.

E. T. Cooke, chaplain, United States A Camp Hulen, Tex.

Without Annuity Claim

D. C. Babcock, professor, University of Hampshire.

J. E. Coons, president, Tilton Schools.

Adolphus Linfield, professor, Boston Uni sity School of Theology.

E. W. Thompson, missionary awaiting pointment.

DEACONESS APPOINTMENTS

Edith L. Smith, Portsmouth, Naval Sta and First Church.

Mary V. Granger, retired.

w York Letter—

STER SERVICES DRAW CROWDS

rict Conference at Stamford—aymen Discuss Pulpit—Four Hundred Accessions in Year

w York City, April 15.—Easter of is now history. The churches were ded and thousands of worshipers gath- for Easter dawn services at various s throughout the metropolitan area. o City Music Hall was filled to capacity a congregation that exceeded seven sand for the eighth United Easter Dawn ice under the auspices of the Greater York Federation of Churches. A choir vo hundred voices from the Good Shep- Lutheran Church of Brooklyn led the regation in singing "Jesus Christ is risen y." Margaret Wood, Negro contralto, two numbers, and the address was n by Rev. Paul E. Scherer, pastor of the Trinity Lutheran Church. About two sand gathered in Prospect Park for a ce held under the auspices of the Brook- Church and Mission Federation. More three thousand were present at the sun- service held in the tennis stadium in st Hills, Queens.

* *

ne second annual District Conference ne New York District was held in the tford, Conn., church on March 22 with Norman W. Twiddy, superintendent, ding. Delegates were present from every ch on the district. In the course of the noon program interesting presentations listrict activities were made by groups esenting the Woman's Society of Chris- Service, the Board of Lay Activities, the bury Home, and the District Staff of gious Education. Music was furnished by Ministers' Wives' Quartet. H. Almon Fee was reelected district lay leader. The cipal address was given by Rev. C. Jef- McCombe, pastor of the Church of St. and St. Andrew, in New York City.

* *

service of unusual interest was recently in the Stratford, Conn., church, of which Melville S. Bulmer is pastor. Six laymen, esenting the Baptist, Congregational, and nodist churches, carried on a panel dis- on of the question "What Should Be Message of the Pulpit in the Present r?" A general discussion followed among laity who were present, the ministers ng agreed not to express any opinion. e definite convictions were reached: he pulpit should be free. 2. The minis- should be sincere. 3. The sermon should ent personal and social problems in a pos- and constructive way, and in the light ne fundamental teachings of the Bible.

* *

harles E. Burling, a prominent layman ne New York East Conference, died at home in Centerport, Long Island, on ch 29, at the age of seventy-nine. He long identified with the Janes Meth- Church of Brooklyn, where he served president of the board of trustees and hirty years as superintendent of the Sunday school. Mr. Burling held membership for many years on the executive committee of the World's Sunday School Association. He was a delegate to the 1928 General Conference.

* *

The accession of four hundred new members to a church in one year, thereby doubling its membership, was the magnificent achievement of Mount Calvary Methodist Church, New York City, during the first year of the pastorate of Rev. Joseph C. Hill. By the help of the New York City Society and its executive secretary, Rev. Frederick B. Newell, the church has also succeeded in solving a serious debt problem that threatened its existence.

* *

Twelve hundred men and women representing the business and professional life of the city attended a dinner at the Hotel Pennsylvania last evening launching the Greater New York Fund's fourth annual campaign. It was characterized as "an appeal to the American way of life" by the general chairman of the campaign, former Postmaster General James A. Farley. A minimum goal of $5,000,000 has been set.

* *

The Cadman Memorial Committee canceled the arrangements for the dedicatory service of the Cadman Plaza on Easter Sunday afternoon for the reason that they felt it would not be wise to dedicate the Plaza until the Brooklyn elevated has been taken completely down. Lester Ward Auman.

Devoted Deaconess

Caroline E. Hoxie, deaconess in the retired relationship in the New England Southern Conference, died on April 12 at Sandwich.

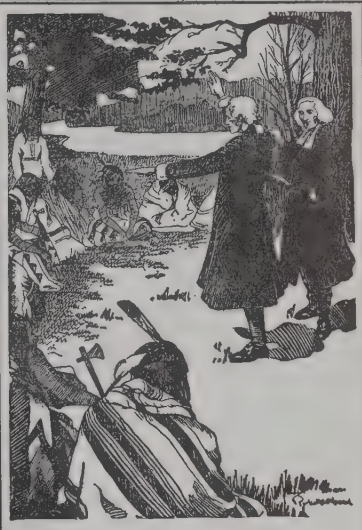
Miss Hoxie was born in Sandwich, June 17, 1862, and received her education in the public schools of that town. Hearing the call to Christian work, she later entered the New England Deaconess Training School in Boston, from which institution she graduated in one of its earliest classes, 1893.

Her first years of service were in and about Boston. She worked at the Morgan Memorial, the Hull Street Medical Mission, the Italian Mission of the North End of Boston, and the Portuguese Mission of East Cambridge. Her service in the New England Southern Conference was entirely with the Portuguese people. She spent several years in New Bedford, in Wareham and Onset, and in various towns of Cape Cod. Her knowledge of the Portuguese language gave her a ready entrance into the homes of the people. Hers was a missionary task.

In 1925, because of failing health, she was obliged to retire from active service. But she did not know the meaning of the word "retire." Using her meager pension, she hired rooms and continued her mission of love with her beloved Portuguese people at Onset.

Miss Hoxie leaves a sister, Mrs. C. L. Whittaker of North Weymouth, and two brothers, Charles Hoxie of Brockton, and Walter Hoxie of Cincinnati, Ohio.

Funeral services, held at the Nickerson Funeral Home in Bourne, were conducted by Rev. Alexander L. Chandler, pastor of the Federated Church of Sandwich. He was assisted by Rev. Frederico R. Medina, pastor of the Onset Portuguese Methodist Church. Interment was in the family cemetery at East Sandwich.



"Charles Beatty Preaching to the Indians"

The "Fund for Pious Uses" guaranteed the payment of annuities to the wives and children of clergymen who so willingly gave their lives in evangelizing the Indians of America and pushing the frontier farther West. Last year the Presbyterian Ministers' Fund paid more than two and one-half million dollars to beneficiaries.

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THINGS TO COME

A newsletter about the church-school materials for April to September, 1941

For Teachers

Teachers of all grades above the junior age will find in *The Church School Journal* and *The Church School Magazine* the same teaching helps that have proved so helpful in the past on the International Uniform Lessons, Adult Electives, the Group Graded Lessons, and (in the *Journal*) the Closely Graded Lessons. The contributed articles for the summer issues are both timely and informing. "A Christian's Duty in Time of War" and "Youth in a World of Crisis" are challenging. Teachers will find most interesting a series of four articles on translations of the Bible. These are: "The Story of an Early Translation," by Alfred H. Coons; "Why I Prefer the King James Version," by Sydney D. Shafer; "Why I Prefer the American Revised Version," by Robert M. Hawkins; and "Values in the Modern Versions," by Halford E. Luccock. Some other contributed articles will provide guidance for summer projects and summer reading.

Adult Publications

In the issues of April through September *The Adult Bible Class Monthly* and *The Adult Student* are co-operating in the publication of the following elective courses: "The Sacraments of the Church," four studies for April by William K. Anderson; "The Great Command: a Study in Christian Stewardship," nine studies for May and June by Doris P. Dennison; "Christianity and Economic Problems," thirteen studies for July, August, September, by Gilbert S. Cox. The two adult monthlies are also providing fellowship services for young adults under these general headings: "The World Service Program of Methodism," by Horace W. Williams (April); "Building a Christian Life," by Lucy Foreman (May); "An Enlarging Fellowship," by Edward Lee Crump (June); "Christian Citizenship," by H. D. Bollinger (July): "The Church in Vacation Time," by M. Leo Rippy (August); "Young Adults and Our Economic Life," by Lora Lee Pederson (September). Supporting articles and stories of general interest will be furnished in the magazine sections of these sister periodicals.

Elective units for parents are appearing regularly in *The Christian Home*. Mrs. Grace Sloan Overton is the writer of the courses for April-June. "Christian Democracy in the Home," the unit for July, is by Dr. Harry C. Munro; "Christians Are Learners," by Paul H. Vieth, for August; and "The Home and the Church School," by Mrs. Alma S. Sheridan, for September. Parents' classes and groups meeting outside the church school are finding these courses helpful.

Other issues will carry special programs for home dedications and an article on the festival of the Christian Home. Dr. Lucius Bugbee contributes a thoughtful article on "The Meaning of Prayer"; Mrs. Harry C. Munro discusses the Family Camp movement. Other articles will be furnished for parents of adolescents and for "newlyweds."

The Methodist Senior Quarterly and *The Senior Quarterly*, in addition to furnishing treatments of the International Uniform Lessons, dealing with the theme "Christianity Reaches Out: Studies in the Acts, the Epistles, and the Revelation," will carry a department furnished by the Department of Christian Education of Adults, Board of Education, from April through September.

For the next six months (April through September) the three sets of church-school periodicals will continue to be used; one set for each of the former branches of the Church.

THE NEW LITERATURE will be ready for use October 1, 1941. Advance announcement giving all details will be made early in the summer. It is a tremendous task for all who are engaged in its preparation but nevertheless a joyous one.

It is fortunate that, in a number of cases, the periodicals of the three former churches are virtually identical. For this reason, it is already possible for the editors to plan together some of their features and materials. Features which have been peculiar to certain periodicals, and which have been meeting special needs, however, will continue as heretofore through September 1941.

J. W. McManigal

The Home Quarterly and *The Ho Visitor* will carry treatments of unifo lessons by Lewis H. Chrisman and Gr Sloan Overton and a "Guide to Perso and Family Devotion," plus additional in esting features, for the six-month period.

Youth Periodicals

Teachers of intermediates and seniors v find in the units of study provided for summer months those subjects that have particular interest for times like these. seniors the unit called "The Christian W to Make Up Your Mind" provides for valuable discussion of propaganda. In mediates will be interested in the u "Time—for What?" And there are oth just as interesting. These units appear *The Intermediate Quarterly, Studies Youth,* and *The Epworth Highroad.*

Watch the Serials in the Story Papers youth during the next few months. N where will your young people find m pleasant and constructive reading out which will develop their ideas and ide of life.

For intermediates, find "Whisperi Girl," by Florence Crannell Means, a fin written story of Hopi Indian life in t Southwest today; "The Shoemaker's Son by Constance Buel Burnett, in which Ha Christian Andersen and his times co dramatically alive; "Theodoric, the Goth by Greta Martin, a gripping tale of Chr tianity's early days.

For older young people there will "Camp at Westlands," by Marjorie H Allee, a realistic, down-to-the-earth sto concerning an American Friends' work can "Hayseed Express," by David Lavender, h to do with the adventures of two you people in the rehabilitation of a depress farm community.

Children's Periodicals

Vacation schools will be featured in t *Elementary Teacher* during April-May-Jun Workers who are concerned about ne theories of learning will find help in artic on "Helping Children Learn," by Franc McLester. In June and July Dr. Harold Sheridan will deal with what the chur may do to give children a sense of securi in times like these. In July Edith Welk discusses summer opportunities for enric ing the lives of children. During the su mer months there will be articles of gene interest to teachers of children; informati about summer camps, conferences a schools.

"Three From Greenaways," by Ali Dalgliesh, is appearing serially in *Boys a Girls*. This is a timely story about Engli refugee children in America. Septemb will carry chapters from a forthcoming boo by John Cournos dealing with the comin to America of an immigrant family fro Russia. There will be fun in animal pictur stories by Dorothy and Nils Hogner, and i a short serial, "Mr. Nuffleberry and th Peppercorn," by Ravinia R. Davis.

Revelations of a Library

Harry E. Titus

I concluded my part in the task of ıg Mrs. Ernest W. Robinson check up ate husband's books I thought, "How ou feel when you know that, follow- our death, someone will go through library and, in so doing, sum you up?" I went from section to section I began te little side reactions on my part to we found. Not the personal, intimate s that make close friends sad, but reac- that pointed toward sturdy aspects of t's character. It is quite different when ther minister, with all the little skills buses of library use in his mind, looks a departed brother's books from what when someone who sees only a pile of is the searcher.

me dispose first of an apprehension when we came to a certain type of which sometimes serves a minister as ny" for getting out sermons. "So the oy took an occasional free ride," I l to say to myself, when I discovered uch had not been the case, not in the As the afternoon wore on, I grew d at the industry of the man. How he vork in getting out his material to a sermon.

ver saw before as complete information "sidelines" of a minister's task. Take, ample, that wearisome labor of admin- g Boy Scout work in one's church. uidance material was about as complete could be made. He had seemingly set know all about the subject.

the place of fifty or sixty books, each bout a different subject into which the er at some time or other has taken casional stroll as the whim has seized we found little groups of books and hlets (and later clippings) grouped d these interests. He had not "fooled" matters of this kind, he had made a tudy.

nment could run indefinitely. I am to sum up briefly. Devotional material eavily marked, the old as much as the But this was occasionally noticeable— ıeap materials had been set aside with a glance. An occasional textbook of d "S. T." days was marked about as st of us did it. Enough said! His hob- and skills were evidently self-taught. me now are books on golf, enough bishop. Abstract matters vied with efficiency books: Bowne, Knudson, with mechanics of church administration and improvement of mental habits. Of course I would note his books on religious education. He had the real ones and they were well marked and much used; that is, all but those bought after he became a district superintendent. How that office does cut into a minister's study. During this period it seemed to me that "required reading" had come to the front; all about our Methodism. But they never kept him long away from Concord, Mass. Books on literature and about those ablest of thinkers abounded.

All other comments but one must now be ended for lack of space. I took home some magazines and looked through their carefully ordered arrangement. Only a few days had passed since some of them had been read. I had thoughts. The last one turned up. On it, in the characteristic penciling of Ernest when in a humorous mood, were the sketched head and ears of a jackass looking up at me. Ernest, are you somewhere laughing at us?

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F. C. Moore, Treasurer

When You Make Your Will, Remember the Work of Morgan Memorial

What Is a Democracy?

(Continued from page 386)

Louis Kraft, executive director of the Jewish Welfare Board—"The protection of the integrity of the human personality, freedom of opportunity to serve society, freedom to learn, freedom to build a happy home, and freedom to realize spiritual goals."

Edward J. Heffron, National Council of Catholic Men—"The word 'democracy' signifies to me a system of government founded on a recognition of the dignity of man. And the dignity of man is a concept which depends on the acknowledgment of the existence and providence of God."

Henry A. Atkinson, general secretary of the World Alliance for International Friendship Through the Churches—"The right to live my life in a community where I count as one; freedom limited only when its exercise restricts the freedom of others, and loyal support of the Government, which I have had the privilege of choosing."

James E. West, chief scout executive, Boy Scouts of America—"Democracy is a voluntary process of thinking, feeling, and acting individually for the good of the community, the state, and the nation. It is based upon group consciousness as opposed to individual selfishness."

Mrs. Mae M. Cushman, national president of the Gold Star Mothers—"The word 'democracy' means to me a safe place' in which to live, a secure place to rear our own children and to be able to express ourselves in regard to religion and political activities freely and without intimidation, and the privilege of saluting our flag of the U. S. A."

Mrs. Henry M. Roberts, Jr., president general of the National Society Daughters of the American Revolution—"Democracy to succeed requires an alert, intelligent interest, a reasonable education, a sense of responsibility, respect for the rights of others, a willingness to subordinate personal ambitions to the expressed will of the majority. Its privileges are in proportion to its responsibilities and are limited only by due respect for the rights of all."

The foregoing definitions, selected from the answers furnished me in response to my request or from the published writings of the persons quoted, represent interesting interpretations of the meaning of democracy. These explanations should be self-explanatory. They should be understood by most men and women and also by young people.

It is hoped these contributions may be helpful in promoting a better understanding of the meeaning of democracy and in encour-

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Los Angeles Letter—

REFORM BATTLE NOT YET WON

CAMP FOR CONSCIENTIOUS OBJECTORS—
NATIONAL CHRISTIAN MISSION—
RECEPTION TO BISHOP AND
MRS. BAKER

LOS ANGELES, CAL., APRIL 14.—Mayor Fletcher Bowron of Los Angeles, elected at the time the reform movement recalled his predecessor two years ago, was renominated at the primaries recently held in this city, receiving almost enough votes to reelect him over seven other opponents. The election comes in May, and the campaign is now on to make sure that the services of this able leader are continued. Under his administration, marked improvement has been made in all departments of the city government. However, the battle for decency and honesty in government is not yet won. The displaced forces of privilege and plunder of the "upper" as well as the "under" world have not taken their defeat lying down. They are making powerful effort to place in power again a man whom they can manipulate to their own advantage. It remains to be seen whether the zeal for reform has burned itself out in one burst of enthusiasm or whether decent citizens still are concerned enough to insure the permanent rescue of their great city from the clutches of those forces of vice and corruption which have long made their stronghold here.

* *

More than six hundred Conscientious Objectors are registered with the Commission on World Peace from the Southern California-Arizona Conference. The camp for C. O.'s sponsored by the American Friends Service Committee, located at Tanbark Flats Reforestation Project near San Dimas, Cal., is already in occupancy and expects to be receiving many C. O. draftees as soon as they are released by the Government.

* *

April 6 marks a new step in the life of the Spanish-American Institute, Gardena, Cal., our school for Spanish-speaking boys. The "Campus Chapel of Friendship" was dedicated by Bishop James Chamberlain Baker in an appropriately beautiful service in which boys and faculty of the school, the trustees, and many friends participated. The chapel, a gem of beauty and art, is the gift of Mrs. George H. Maxwell of Pasadena, Cal.

* *

The National Christian Mission came to its culmination in Los Angeles and vicinity, this being the last location for visitation of the team. All the values of the year's experiences elsewhere united for even greater efficiency in this last field of service. Los Angeles and six adjoining communities were served by simultaneous sessions of the Christian Life Forum each week-day morning and public mass meetings each evening, while ten other communities had at least one mass meeting during that week. In all these, members of the team rendered valiant service. Crowds that taxed the capacity of the buildings were reported and many overflow meetings with loudspeakers were necessary, even in the Shrine Auditorium with a seating capacity of eight thousand. If numbers bespeak success, this may be accounted one of the greatest achievements of the Christian church in recent years for Los Angeles, a city of innumerable religious groups and vast assemblies. Less spectacular but perhaps more lasting in results were the afternoon Seminars where practical problems in meeting the needs of this day through the ministration of the Christian church were considered by groups of earnest workers and definite plans evolved. A week of "Personal Evangelism Campaign" under the direction of Dr. Guy H. Black of the Federal Council of Churches completed the work of the Mission officially, but the wise understand that the conservation of these values now is in the hands of the Christian leaders and people who must carry on.

Dr. E. Stanley Jones, who had expected to sail for India immediately at the close of the Mission, suddenly changed his plans and decided to remain in America. He announced that he felt God had more work for him to do here for the present, and since the close of the Mission he has been speaking in San Diego and several other sections of the Southwest.

* *

An extensive summer program is in prospect for the Southern California-Arizona Conference. Five camps for interm youth, seven for high-school and colle young people, two for young adults, an for Methodist girls are provided, an Area projects, there are in addition a L tory School for Teachers of Childr Methodist Student Conference, an In nominational Youth Conference, the Ca Training Camp, Migrant Work Camp a United Adult Movement Conference the direction of Dr. Harry C. Munro.

* *

Following Bishop James C. Baker's from his recent trip in company wit Ralph E. Diffendorfer to Japan and a reception was tendered Bishop and Baker by the Southern California-Ar Conference. This was held both as a come home from a most significant tion and also to honor their establish in the new episcopal residence recently chased in San Marino, Cal. A bea fourteen-room house with spacious gr now provides a delightful home fo chief pastor of this Area. Bishop Bak

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a remarkably satisfactory trip con- g all conditions involved. The atti- f the people was surprisingly friendly ey seemed eager for a way to over- difficulties between themselves and this y. Many conferences with Christian and officials left a kaleidoscopic pic- f conflicting influences, but not with- any brighter shades mingled with the y.

* *

building dedicated on March 27 is h new unit to be built in the last five at Pacific Home, Los Angeles. This ion is the property of the Southern nia-Arizona Conference and is pri- used as a home for people of advanced Leitzell Hall," Class A in very re- s a building, provides 138 rooms, and tiful lounge on the first floor. The oor is given over to a roof garden and ion rooms. One hundred twenty will be accommodated in this build- nd already nearly that number have ccepted. Here those who have been save five to ten thousand dollars or or their maintenance during the later years of life are assured a delightful home and the best of care for their declining days.

* *

A significant development in this Conference during the last year has been the subdistrict groupings known as fellowships of leaders in Christian education. Meetings are held quarterly, some being inclusive of workers in all divisions, while other fellowships are formed for children's leaders, youth leaders, young adults, and pastors and superintendents. This is proving valuable in creating a spirit of cooperation and in giving mutual encouragement to the workers as they seek better understanding in the local church in the guidance of growing Christians.

* *

The Los Angeles Church Federation announces the appointment in the near future of a coordinator for all activities and agencies in the field of social work operating under the Protestant churches. This person will be a full-time worker, whose salary has already been included in the Community Chest and approved by the Los Angeles Council of Social Agencies. This will meet a long-felt need and place the work of the Protestant Christian churches on an equal basis with the Roman Catholic and Jewish agencies, which have long employed highly trained social workers and have operated on a thoroughly coordinated program.

JESSE LEE CORLEY.

At Silver Bay This Year

The successful revival of the Silver Bay Missionary Conference last summer has spurred church leaders, in view of the world crisis, to conduct, July 1-9, a more intensive and closely integrated program to be known as the Silver Bay Conference on the Christian World Mission. Enrolment for this gathering will be limited. Requests for reservations should be sent in at the earliest date possible. The committees in charge of program and arrangements are composed of representatives of the Home Missions Council of North America, the Foreign Missions Conference of North America, and the Missionary Education Movement. The conference office is located at 156 Fifth Avenue, New York City, G. Q. LeSourd, secretary.

The Bible hour will be conducted by Dr. Harris E. Kirk of Baltimore, whose topic will be "The Message of the Bible for the World Today." Addresses and lectures will be given by Dr. Roswell P. Barnes of the Federal Council of Churches, Dr. Ralph E. Diffendorfer of the Methodist Board of Missions and Church Extension, Dr. Hermann N. Morse of the Presbyterian Board of National Missions, Miss Ruth I. Seabury of the Congregational Board of Christian Education, Dr. Paul E. Scherer, pastor of Holy Trinity Church, New York City, and Dr. Robert E. Speer. Discussion will center about issues including Christianity and democracy, missions in a world at war, and Christians and world order.

Among the Conference leaders will be Miss Bettie S. Brittingham and Mrs. Helen B. Bourne of the Woman's Division of Christian Service of The Methodist Church; R. H. Edwin Espy, general secretary, Student Volunteer Movement; Dr. Karl Quimby, Methodist Board of Missions and Church Extension; Dr. Robert W. Searle, general secretary, Greater New York Federation of Churches; Mrs. Robert W. Searle, specialist in religious drama; Mrs. Virgil B. Sease of the United Lutheran Church; Miss Sue Weddell, executive secretary of the Foreign Missions Conference of North America; Miss Edith Lowry, executive secretary, Home Missions Council of North America, and Secretaries T. H. P. Sailer and G. Q. LeSourd and Miss Hazel V. Orton of the Missionary Education Movement.

Church Register

HERALD CALENDAR

Board of Education, Nashville, Tenn., May 7, 8
Council of Bishops, Nashville, Tenn., May 9
Secretarial Council, Nashville, Tenn., May 10
Rural Life Sunday, May 18
Boston University Commencement, June 7-9
Wesleyan University Commencement, June 14, 15
Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., June 16-July 18
Lisle Fellowship, Lisle, N. Y., June 18-August 1
Lisle Fellowship, Denver, Col., July 16-August 27
National Woman's Christian Temperance Union, Sixty-Seventh Annual Convention, Grand Rapids, Mich., August 29-September 3

Anyone knowing the present whereabouts of Mr. Ransom Clegget Baker, one-time member of the Methodist Church, Mt. Vernon, Ohio, please send information to XYZ, ZIONS HERALD.

Plan of Annual Conferences

NORTHEASTERN JURISDICTION

Conference	Date	Place	Bishop
Baltimore	June 4	Washington	Leonard
Maine	April 24	Caribou	Oxnam
New England	May 14	Cambridge	Oxnam
N E Southern	June 4	New London	Oxnam
New York	April 24	New York	McConnell
New York E.	May 14	Brooklyn	McConnell
Newark	May 1	Newark	McConnell
N. New York	May 15	Malone	Flint
Peninsula	May 13	Referred	Leonard
W. Virginia			
Wyoming	April 24	Scranton	Richardson

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(After a Photograph by Ezra M. Cox)

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Peace Marches On